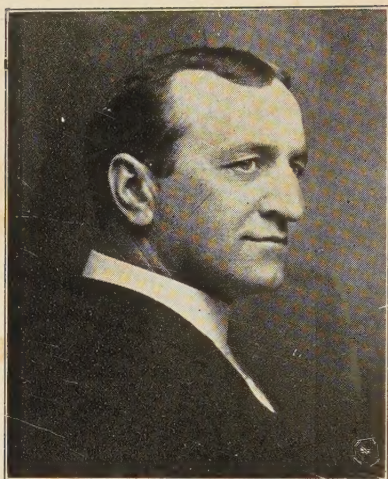

The Life of Victory

THEODORE LUDWIG



REV. THEODORE LUDWIG

*"And this is the victory
that overcometh the
world, even our FAITH."*

*"Let us run with pa-
tience the race that is set
before us, Looking unto
Jesus the author and fin-
isher of our faith."*



REV. MRS. MINNIE E. LUDWIG

THE LIFE OF VICTORY
OR
SAVED, SANCTIFIED AND KEPT

BY

REV. THEODORE LUDWIG, A.B.

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“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. . . . That the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ” (1 Peter 1:3-7).

DEDICATION

To my precious, loving, and devoted wife, my companion indeed, who, through her devotion and consistent Christian life has helped to shape and mould my life; and has gladly and willingly shared with me the struggles, trials, burdens and battles and also the multiplied joys, pleasures and blessings of life, as pastors, district superintendent, and evangelists; preaching with me the glorious gospel of Christ, never growing weary of the way, but always encouraging us to do our best and to win more trophies to lay down at Jesus' feet; and to our son, Sylvester Theodore Ludwig, who was dedicated to God from his earliest childhood and brought up in the fear and admonition of the Lord, and now by his Christian character and life and devoted service to the cause of holiness in the Master's kingdom, is bringing real joy and satisfaction to our hearts, this volume is lovingly dedicated.

THE AUTHOR.



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PREFACE

The earnest desire and prayer of the writer in preparing this book is, that it may, by the help and blessing of God, be the means of leading struggling souls out of the darkness of sin into the marvelous light of Gospel salvation through repentance and faith in Christ; to help the backslider get back to God and his first love and have the joy of forgiveness restored in his heart; and to urgently entreat every truly converted soul to hasten on unto holiness of heart without which no man shall see the Lord, and find that second rest of soul, the rest of faith, which is obtained, upon complete abandonment unto God for time and eternity, through faith in the sanctifying power of the Holy Spirit, purging and cleansing from all pollution of sin, leading out into the glorious liberty of the gospel of Christ and enabling all to live the LIFE OF VICTORY, "Hid with Christ in God."

THE AUTHOR.

INTRODUCTION

There are no saner, sounder gospel workers and soul winners in the land than the Ludwigs—Theodore and Minnie—and their messages in verbal form have been heard and appreciated by thousands. But it has long been the habit to commit truth to more permanent form by means of the printing press, and the writing of a book requires no apology—rather such a deed is worthy of compliment. If the truth in spoken form has been useful in winning men to God and in instructing them in the way of life, then in written form this same truth will enjoy a wider and more enduring ministry. We are glad therefore for this book by Brother Ludwig.

Brother Ludwig has correctly interpreted “The Life of Victory” as the sanctified life. He has avoided that error which is far too common of merely stirring readers up to believe that a life of victory is desirable, even possible, and then abandoning them in the fog and leaving it to them to find a way out. Rather he has made the way plain by his use of scriptural language and his employment of definite, well chosen illustrations.

We have heard it said that Charles H. Spurgeon used always to strive to preach the gospel of Christ in such a manner that if there should be in his audience a man who had never heard the gospel before he would on the present occasion hear enough of it to enable him to get saved. And we have thought that if one should get hold of this book who had never heard of full salvation before, he could learn enough from this one little volume to enable him to get converted soundly, sanctified wholly and to follow on from these crises to live a life of victory to the end of his days. This book really requires no introduction, for it begins at the beginning.

It requires no supplement, for it continues to the end. It will be read by thousands who have heard Brother Ludwig preach—these will not need a word of commendation from me. But if this book should fall into the hands of any who know me and do not know Evangelist Theodore Ludwig, to such an one I commend this book heartily and unreservedly.

All who read this book will be benefited and all who assist in its circulation will be doing a good work. May God bless the author and the readers of this book to the end that they may all rejoice together in a "Life of Victory" here below and unite in the song of victory in that blessed Land Above.

Yours in conflict and victory,

J. B. CHAPMAN, *General Superintendent,*
Church of the Nazarene.

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PART I

HOW TO GET SAVED AND KEEP SAVED

A FOREWORD

While visiting a large automobile factory, I was amazed as the guide led me along, at the wonderful manner in which all the parts were manufactured and thousands of cars assembled daily. In this great factory, there was an army of men employed, each individual perfecting the part specifically assigned to him; some were moulding, others boring, grinding, fitting, shaping, polishing; while still others were rapidly assembling the parts as the conveyors brought them from every direction to the great assembling room. Here I began to realize something of the combined results of the labors of this great army of men, as I saw the parts quickly placed in position, and the beautiful car rapidly forming. Soon the engine was started and I saw the first flash of light, heard the first honk of the Klaxon, and a bright, shining new car was run off the track ready for use. I stood in amazement and exclaimed, A Perfect Car! But one day while driving along the highway another scene greeted me. By the roadside lay a once beautiful car, with top crushed, wheels broken, radiator and fenders twisted and bent, and a mass of flames rapidly devouring every consumable portion. I cried out excitably, A WRECK!

Again I visited a landing field and examined with wonder the powerful mechanism with which the plane is equipped. The pilot explained the workings of the intricate machinery and the powerful engine which carries it through the air so gracefully, and I was intensely interested as he offered to take me a trip through the air. As I took my seat in the plane, the engine was started and the propeller began to whirl with increasing rapidity until sufficient speed was gained to lift the

whole plane from the earth. We soared to several thousand feet above the earth and after fifteen minutes again glided gracefully to the field and landed in safety. My enthusiasm was unbounded. What a wonderfully perfect machine! But one day while conducting a meeting in Colorado Springs, a report was suddenly circulated that an airplane, while circling over the city had fallen in the midst of the main street crushing an automobile and killing the driver. Hastening to the scene we found the crushed automobile, and the demolished plane on top of it. When the plane was removed a man's mangled body was taken from the wreck, and with a feeling of grief we exclaimed, a sad accident indeed! The pilot had lost control or the machinery had failed to respond and a fearful wreck was before us.

We turn now in our vision to spiritual things and behold the garden of Eden as it is portrayed in the Bible record of creation. There we view God's crowning work of creation, Adam and Eve, the first human pair created in the purity and holiness of God's own image. To them He had given the God-like power of choice, and upon them he had placed his pronouncement of "very good." In that garden which God planted eastward in Eden God placed man, beauteous with fruits and flowers, and with all that the nature of man desired. They are commanded to "be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and the fowls of the air, and over the cattle and over all the earth, and over every living thing that moveth upon the earth." What perfect creatures are these! with the freedom of choice and with the beauty and fruitage of the garden for their enjoyment and sustenance. What a wonderful home is theirs which God's own hand adorned, with all that was necessary for their satisfaction and pleasure fully supplied, and with wonder and delight we exultantly exclaim, WHAT A

PERFECT PAIR AND WHAT A PERFECT HOME! But how soon the scene changes.

What a sad picture we behold! Adam and Eve in deep sorrow, crestfallen, covering themselves with fig leaves and hiding behind the trees from the presence of the Lord. Grief-stricken and sad, tormented by a guilty conscience, they no longer hasten joyously to commune with God as He walks in the garden at the cool of the day. With what inexpressible sorrow are we forced to cry out again, A WRECK! What terrible calamity is this which has befallen the noble pair! The answer is at hand. Sin has entered, separating them from God, they have been banished from their beautiful home and an angel with flaming sword guards its gates. Satan, once the brightest star of heaven, cast down for his rebellion against God, has in his enmity destroyed the likeness of His holiness in them by inducing them to sin. With what cunning did this arch deceiver accomplish his satanic design! Now where once we beheld the happy, holy pair, created in the righteousness of God, we behold the sad wreckage of sin; where once happiness and contentment reigned, we witness a condemned pair, fleeing from the presence of God, with guilty conscience, condemned not only for their own disobedience, but binding their posterity with the shackles of carnality and plunging the race into the darkness and despair of sin. Because of their disobedience, the first pair were not allowed to remain in the garden, lest they partake of the tree of life and live in their sins forever. It is in mercy therefore, that God sends them forth from the garden to reap the result of a broken law, and to feel the sting of sin, as God pronounced their sentence—"in sorrow thou shalt bring forth children, . . . in the sweat of thy face shalt thou eat bread" (Gen. 3:16, 19). The sad but undeniable fact remains, that sin has entered this world. But God in His wondrous love did not leave His children without hope. He pointed to a Savior, a mighty Redeemer who would save man from the wreckage of sin and restore him to his

former beauty, holiness and power. The declaration, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," is God's promise of a coming Redeemer (Gen. 3:15). In this promise is included the glorious truth that out of defeat should come victory, and out of the wreckage of sin should come a glorious transformation wrought by the Messiah which was to come—the victorious, all-conquering Christ of Calvary. And it is in Him, that all of Adam's race may again be restored to the favor of God, be created anew in righteousness and true holiness, and live a life of victory over the world, the flesh and the devil. Praise God forever!

The word "victory" conveys to our minds the thought of a battlefield. We cannot use the term without the thought of struggle and effort, a contest waged between two opposing powers. It presages a conflict in which one of two forces has gone down in defeat and the other come forth with victory. Any expression of victory will arouse interest in the human heart, for man was made to be a conqueror. He can never rest in defeat or be content in the shade of discouragement or the gloom of despair. Victory enlightens, encourages and awakens new hope. It gives confidence in the trials of life, settles its perplexities and problems, lifts it above its discouragements, gives power to face the problems of life and fight its battles. But more than this, it leads along the way of life, until the final reward of triumph is received, **THE CROWN OF ETERNAL LIFE.**

If at times it seems necessary to suffer apparent defeat in the struggles of life, it is only that our eyes may be turned away from the temporal things to behold that which is eternal, in which all disappointments are seen to be God's appointments for us. In this way does God make it possible for us to be victorious in this present life, and to live victorious through all its trials, its problems, its perplexities, as a valiant soldier of the cross and a true follower of Jesus the Nazarene.

THE LIFE OF VICTORY

CHAPTER I

OUT OF DARKNESS INTO LIGHT, OR THE DAWN OF THE DAY

The natural man is in spiritual darkness. The Scriptures teach that "in Adam all die" (1 Cor. 15:22) thereby forfeiting spiritual life and light. Man is in spiritual darkness concerning God and the soul's eternal welfare. It is for this reason that God commands, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Here the Bible depicts three characteristics of sin and prescribes the remedy. First, it is a state of being asleep, and the command of God is "awake!" secondly, it is a state of death, and the command is, "arise from the dead;" and thirdly it is a state of darkness, and the promise is, "Christ shall give thee light." Man has inherited through the fall of the race, a depraved nature which has left him in a state of spiritual lethargy, death and darkness. He is shackled by sin, bound with grave clothes, dead and entombed, and like Lazarus must have help from above or be eternally lost. God in His mercy did not leave the race in its helpless and hopeless condition, but came to its rescue immediately after the fall, and gave to man the first promise of redemption in the words, "The seed of the woman shall bruise thy head." This referred to Jesus the coming One, who should redeem man from the curse of Adam's fall.

It is impossible for man to be restored to the favor of God by his own strength or wisdom, for in Adam's fall the great barrier of sin arose as a wall of separation bringing guilt and fear to their hearts. The seed of sin was thereby transmitted

to the whole human family, and its pollution entailed upon the entire race of men. While the first pair walked in the obedience of love, they enjoyed the fellowship of God and dwelt in His presence with joy and gladness. They lived under the illuminating rays of divine love until the moment they disobeyed the command of God, and thereby removed themselves from the light of life and sank into the darkness of sin. The wrath of God rested upon them as it does upon every guilty sinner to this day. But God in His love comes to the rescue of man and this is the hope of the race. He offers salvation through the atonement of His Son, so beautifully expressed in that best known and loved passage of John's Gospel, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

While God first approaches man with his offer of salvation, there are conditions which must be met if man shall find deliverance from the bondage of sin.

The first condition necessary for deliverance from sin is a heart that willingly opens to truth and light. The truth of God will grip every man whose heart is open and receptive, and reveal to him the hopeless condition of a soul in sin. It will awaken in him an earnest desire for deliverance, which can only be found at the foot of the cross, the mercy seat of Christ our Savior.

The second condition is response to the truth of God's word as expressed in His promise of salvation. It is His message of truth regarding sin and its cure, found only in the redemption which is through Christ Jesus. The great need of men is to be brought into vital touch with the word of God as it is proclaimed, taught and exemplified in the lives of Christian men and women. God anoints His messengers and commands them to preach the word in obedience to His command, "Go ye therefore, and teach all nations, baptizing them

in the name of the Father, and of the Son, and of the Holy Ghost . . . and, lo, I am with you alway, even unto the end of the world." We are commanded also to "preach the word; be instant in season, out of season" (2 Tim. 4:2).

The third condition is sincerity. When light begins to dawn on one's pathway, he must be honest enough to walk in it, and let friend and foe know that he is interested in the salvation of his own soul. It takes the courage of a real man or a real woman to be a Christian. It is a great forward step when one places himself on record publicly as being desirous of finding God and salvation. The more definitely and boldly one steps out, regardless of his surroundings, and takes a firm stand for that which he knows to be right, the more quickly will he emerge from darkness into light and the more definite will be his experience.

The fourth condition is willingness to be taught. A teachable soul will receive light and help, but self-righteousness closes the door against any assistance which may be offered. Jesus said, "I came not to call the righteous but sinners to repentance." If the seeking soul comes like Nicodemus to Jesus the great Teacher for instruction in the way of eternal life, he will soon pass from sinful darkness to spiritual light and life. It is necessary for a person to listen to God. If he will study the Bible thoughtfully, with an open heart and a receptive mind, pray much and seek to attend spiritual services where the whole gospel is proclaimed, the Lord will be true to His promise and lead him from darkness to light, just in proportion as he yields unreservedly in faith toward our Lord Jesus Christ. Then will come the dawn of a new day, when in the heart of that seeking soul shall suddenly burst forth the brightness of the glorious salvation, and the Son of righteousness shall rise in splendor in the heart of that man or woman who unreservedly believes on the Lord Jesus Christ.

CHAPTER II

GOD'S STAIRWAY—FROM DARKNESS TO LIGHT

In God's plan of salvation from sin, there are several steps leading from darkness to light, and from the worldly plane to the plane of grace. If man will but assume a right attitude toward God and a right relationship to Him through His word, he will be quickly and surely led from the lowlands of sin to the plains of divine grace. In this chapter we call attention especially to the steps necessary to reach the plane of regeneration—the first stage of the victorious life.

The first step must be a consciousness of one's own sin and guilt. There must be a realization that in his natural state man is a sinner before God and cannot meet Him in peace. This leads immediately to the second step of conviction for sin, which deepens as one keeps a heart open and receptive to truth and light. Let me illustrate. While conducting a meeting in Pennsylvania, the pastor told us of a man in whose salvation he was much interested and to whom he spoke at various times concerning his soul. One day he gave special attention to this man, seeking to impress upon him his need of salvation, but his friend who was a foreigner seemed little concerned and finally said, "Why, brudder, me don't need dat vat you talk about. Me a pretty good man, me never robbed a bank or stole anything or killed anybody. Me a good man and don't need dat salvation you talk about." The pastor seeing that his urgent appeal had but little effect upon his friend, reached into his pocket and drew out a small Bible saying as he handed it to him, "Take this, my friend, as a gift, read it and the next time we meet, tell me how you like it."

The pastor went his way praying that God would use this

book to convict the man of sin. Several weeks later, he saw this man hastening toward him on the street and with great earnestness said, "Oh brudder, me read dat little book you gave me and it showed me dat me an awful bad man, me no more a good man, me an awful sinner. Dat book opened my eyes to see myself as I am in God's sight. Brudder, I want dat salvation you got. My heart is so heavy and guilty and I want you to pray for me dat I get saved and become a good man." This man did not at first see himself as he was. He was unconscious of the depths of sin in his own heart and of his personal need of a Savior. But as he began to read the Word of God with an open heart, he was led to see himself as God saw him. Thus God will awaken and lead every honest soul that earnestly seeks to know Him. "Ye shall know the truth, and the truth shall make you free," is the emphatic statement of Jesus (John 8:32).

The third step in the plan of salvation is godly sorrow for sin. One who keeps his heart open to truth and to God's leading, will find conviction for sin increasing and deepening into a state of real heart sorrow over sin. "Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret, but the sorrow of the world worketh death" (2 Cor. 7:10 R. V.). Worldly sorrow brings sadness, heartaches, distress, discouragement, despair and finally—death. But heart or godly sorrow works an earnest desire and determination to turn from all sin, to loathe even the thought of its presence and results in salvation—a pardon for all past sins, bringing to the soul rest and peace and joy which passeth all understanding.

There are some beautiful examples in God's Word which illustrate this fact. The sinful woman accused by wicked men, heard the tender, compassionate words of Jesus, "Where are thine accusers?" When He said, "Neither do I condemn thee, go and sin no more," her broken, contrite heart was healed and she went her way rejoicing. Another woman poured out the

grief and sorrow of her heart at the feet of Jesus, and found forgiveness and peace; and then taking an alabaster box filled with precious ointment, she anointed the Master in her effort to express the gratitude of her heart and her love for Jesus.

The fourth step is confession of sin. It is necessary that all sin be confessed to God. The prodigal said, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." The publican bowed his head and smote his breast saying, "God be merciful to me a sinner." Every unregenerate person who seeks salvation must acknowledge before God that he is a sinner and plead mercy at the foot of the cross. There must not only be confession to God, but confession must be made to those that we have injured, or wronged in any way. "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9).

An experience in one of our meetings will illustrate this. A sister came to the altar seeking God. While praying the Lord revealed to her something that she must confess and make right, which she promised God she would do the next day. Seeing her honest heart and her determination to settle the old account the Lord saved her and she arose praising God for salvation. For some time she had been selling milk to neighbors and when her cows did not give sufficient milk she added water to meet the need. But true to her promise she confessed her wrong to each customer and asked their forgiveness and paid back the amount of watered milk. She wrote a letter to a woman who had moved to another state, confessing her wrong and enclosing the money. This woman was deeply convicted of her own sins by the honest confession in the letter and answered by returning the money and saying that she herself had committed many greater sins, and earnestly entreating that she be remembered in prayer. This resulted in her salvation also.

It will include a confession to the public, if there has been

public sin. If the sin was against an individual only, then God requires that confession be made to that individual if at all possible. But if the sin has been committed publicly, then God will require that a public confession be made. God will be true to every individual soul and will direct as to what and to whom confession should be made in order to find peace.

In one of our meetings a man was saved and God laid it on his heart to make a confession to the church and to the community. He said, "I have openly ridiculed, slandered, and falsely reported the preachers and church people because of their great zeal and convincing methods used in seeking the salvation of the people. But when God convicted me, I saw that I had seriously wronged them and the cause of holiness in the eyes of the people generally. And I promised God when he saved me tonight that I would do all that I could to right this wrong. I now ask forgiveness of the church first of all, and also publicly of those in whose presence I have in any way falsely reported these good people and their work of bringing people to God. I now see my sad mistake. I was blind, and deceived by a mere form of religion and have never known God in a personal experience until tonight, when at this altar God wonderfully saved me." Then he took a shouting spell over the fact that God had opened his eyes and he had now found joy, peace and satisfaction, and was spoiled for the world or a mere cloak of religion. From his humble testimony it was readily seen that he meant every word, and the people gladly forgave him and stood ready to help him into the way of perfect victory. "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9).

The fifth step is that of restitution. The Bible gives us a striking example of this in the narrative of Zaccheus, who upon the command of Jesus immediately came down from the sycamore tree and obeyed to the letter saying, "The half of my goods I give to the poor; and if I have taken anything from

any man by false accusation I restore him fourfold." He was willing to make all wrongs right and even to go the second mile and return fourfold.

In one of our evangelistic meetings, a young couple came to the altar seeking salvation. After some time in prayer they arose and left the church. However, to our glad surprise they were back again the next night and were the first seekers at the altar. The young man's knees had scarcely touched the floor when God saved him and he arose, praising God. He testified as follows: "Last night when we left the altar you possibly thought that we had decided to stay away and not pay the price. But there was a cause for our leaving the altar. While we were praying, all we could see or think about was a dozen chickens with their heads cut off. So we decided that we would go home and fix up the chicken deal first and then come back and seek salvation. When we reached home our neighbor, a widow, whom we desired to see had already retired. We tried to read the Bible and pray, until our little girl three years of age became frightened and called to us 'Oh, Mama and Papa, come and put me into your bed or the devil will get me too.' We found but little rest that night, and as we caught the first ray of light in the widow's home we hastened over to see her. She was trying to make her living by keeping a cow and chickens, and her chickens would get through the fence occasionally and scratch in our garden. I had demanded several times that she keep them in her own yard or I would cut their heads off. She always did her best to fix the fence and keep them in but failed. I was true to my word and cut off the heads of about a dozen chickens. We went over early this morning and asked her to forgive us and paid for the chickens. She was very kind and said that she had been earnestly praying that God would save us and was happy that her prayers were being answered. We came back tonight, determined to be saved and thought we would have a long struggle but God

surprised me and saved me as soon as I knelt at the altar." While he was testifying, his wife arose and hastened to the rear of the church and threw her arms about a woman's neck and they wept together and asked forgiveness for she had refused to speak to that sister for three years. She then hastened back to the altar and her knees had scarcely touched the floor until God saved her. Both went their way rejoicing in their new found joy. It is very evident that seeking souls like these will soon find their way into the glorious light and life of salvation. God will answer with pardon, the heart cry of every honest and determined soul, who will forsake the world and sin in true repentance and faith.

The sixth step which we mention is complete surrender to Jesus. A sinner is a rebel in the sight of God, fleeing from justice. He must throw down his arms of rebellion and surrender, like a lawbreaker, tired of attempting to hide from justice. Some years ago, four men, who in the act of robbing a bank had killed a man and wounded others, were surrounded in a wheatfield in Iowa. Realizing that there was no possible chance of escaping with their lives, they decided to raise the white handkerchief as a sign of surrender. The sheriff seeing the sign, commanded, "If you surrender, every one of you throw down your weapons, and throw up your hands with palms forward, walk up here and let us handcuff you." They obeyed orders and were taken prisoners and so spared from immediate death. A sinner is a rebel against God and must like the robbers throw down his arms of rebellion and fall at the foot of the cross in complete submission to Jesus and let Him take charge of the case before he can find mercy and pardon. Jesus only can set him free from the shackles of sin and death and bring him into the liberty of gospel light and life.

Another and last step which we mention in God's plan of deliverance from sin is that of faith. It is faith which brings

the soul from the bondage of darkness and death, into the glorious light, liberty and freedom of spiritual life and vital salvation. Faith in Jesus and His Word as recorded in Mark 2:5, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee," and Luke 7:48, 50, "Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace." This faith bridges the chasm and brings the sinner into harmony with God through Jesus Christ, our Mediator and Redeemer. The person who comes to believing ground, which is a complete forsaking of all sin and a turning to God; who meets the conditions God demands and fully surrenders to Him—that soul will not find it hard to exercise faith in His Word and in the atoning blood for the pardon of all his sins. Glory to His precious name!

Recently a girl about seventeen years of age came to the altar in one of our meetings seeking to be reclaimed. She had requested prayer several times and finally made her way to the altar, and confessed in sorrow her backsliding, and earnestly entreated God to take her back into the fold. Suddenly she arose and hastening back into the congregation threw her arms around her aunt and uncle and asked them to forgive her for certain things she had done. Again she made her way to the altar and began to pray more earnestly, promising God that she would do anything that He required of her. She then cried out, "Oh, Jesus, forgive me, I believe Thou dost forgive me now," and as we sang the familiar chorus, "I can, I will, I do believe" she joined with us and leaping to her feet clapped her hands and praised God for salvation. For the next half hour she could scarcely keep silent. While praying with others, she would suddenly leap to her feet with a shout of victory, rejoicing and praising God for answering prayer and delivering her soul. When other conditions were met, it was easy for her to exercise faith and claim the promise of forgiveness, and in response to her faith God met her with peace and

joy. She had come through the dark valley of repentance out onto the hillsides of glorious victory through faith in the atoning blood of Jesus. She had left the broad way of sin and entered the narrow way of light and life—the highway of regeneration. No wonder that she had a shout of victory and a high note of praise, with wave after wave of divine glory sweeping through her soul.

There is a way of victory over sin, and those who pay the price of confessing and forsaking their sins, renouncing the world and sinful pleasures will receive the reward of faith and be born into God's family. The Spirit himself bears witness with our spirit that we are the children of God. And if children, then heirs; heirs of God and joint heirs with Christ. Do not fail in this glorious privilege. You may receive a place among the children of God and be an heir with Christ.

CHAPTER III

FALSE CONCEPTIONS OF SALVATION

In this chapter we shall call attention to a few of the many false conceptions of salvation which are so prevalent at the present time. When modernism, materialism, formalism and fanaticism are everywhere present, it should occasion no surprise that false conceptions also abound, as to the requirements of a victorious Christian life. Satan deceives men by suggesting that some way other than God's way will bring peace and furnish a passport to heaven when called by death. We purpose calling attention to some of the deceitful teachings Satan is using in these last days, teachings which will populate the regions of woe, where there shall be "weeping and wailing and gnashing of teeth," and where "the fires shall not be quenched."

One of the means of deception which the enemy is using effectively is that of church membership without salvation. Satan knows that all the people cannot be deceived, for the cry of man's heart is to return to God in order to find peace and purity. He knows that this heart cry cannot be quieted by bluntly denying the fact of salvation through Christ, and therefore seeks to invent ways whereby he may prevent men from breaking with the world and finding salvation through Christ. He comes as an "angel of light" and acknowledges in a measure the necessity of becoming a Christian in order to reach heaven. But he suggests that it is only necessary to make a perfunctory confession in obeying the Bible command—merely fulfilling the letter of the law and not the spirit, when it says, "Believe on the Lord Jesus Christ and be baptized and thou shalt be saved." Such persons have made only an intel-

lectual assent to the truth, without definite heart repentance and faith. When Satan has succeeded in this, he suggests that "Now you are all right, join the church, be baptized, and do the best you can, and you will be ready for heaven."

He suggests that there is no necessity for going to extremes and being radical like many people who insist that one must leave the worldly company and forsake worldly pleasures. He ridicules the "holiness folk" who claim to be sanctified and live without sin. He says, "Do you not know that as long as we live in this world we must sin in word, thought and deed, and that only after death will we be made free from sin? But if you will but confess, believe, and join the church, this will take the place of saving faith, and you will be all right and in the end reach heaven." It is sad to see so many deceived. Thousands of people are resting in the delusion of a mere profession, and have accepted only a cloak of religion. They walk in the way of least resistance instead of following the cross in true repentance and faith, and have never met God in His transforming power.

It is of utmost importance that one beware lest he be deceived into substituting the form of religion for heart holiness, or membership in some church, for membership in the Israel of God. We could give many illustrations which have come under our immediate observation as pastor, district superintendent or evangelist but a few will suffice. While writing these lines, we are in a meeting where a sister has related to us how she was persuaded to unite with the church at fourteen years of age, without ever having experienced salvation from sin. She continued for years under this delusion, and went deeper into sin, but the enemy was always present to quiet her conscience with the fact that she was a church member and therefore had no occasion for being disturbed. But one day the Lord sent a holiness evangelist her way, and while attending a tent meeting where the services were being

held, she was deeply convicted for her sins, and promised God that she would meet every condition and seek salvation. The Lord soon heard and answered the cry of her heart and she was beautifully converted and a few days later was sanctified wholly. She then became deeply interested in the salvation of her husband and children, and felt keenly her neglect in not training her children for the Lord while they were young.

While conducting a meeting in a city in which the state university was located, a middle aged, educated, and prominent woman came to the altar and began to pour out her heart to God, laboring under deep conviction. After definite instruction and earnest prayer, she soon met the conditions and arose, praising God for salvation. She then gave her testimony about as follows: "I was a proud and haughty woman. Some years ago I joined the church and put on a cloak of religion, as many of my associates did, to quiet my conscience and if possible satisfy the longing of my soul. However, I was never saved and continued to live in worldliness and sin as before. When my guilty conscience would disturb me, the enemy was always at hand to quiet me by saying that I had joined the church as the preacher advised, and was living as good as most of the members and that was all that I could do. After several years of drifting farther and farther away from God, and deeper into sin, I had to undergo a serious operation. My conscience was awakened, but the enemy quieted me down into the ease of my church-membership chair. Under that deception, I was operated upon, and when I came back to consciousness, I began to realize my sad and uncertain condition, physically and spiritually. I was in a very critical condition and it was a serious matter as to whether I could live through this illness. But God was faithful and revealed to me my lost condition and I began earnestly to call upon Him for mercy. I was so near death and eternity that while lying in agony of body and soul, I could feel eternal darkness near me, and feared that my soul

was slipping out to meet God unsaved. I told the nurse of the burden of my sin sick soul and the eternal darkness at my fingertips as I threw out my hand at arm's length, and begged her to pray with me or send for a preacher. She carelessly laughed and thought that I was delirious, but I told her that I was perfectly rational and wanted God and again asked her to pray, but again she refused. In that lonely condition I promised God that if He would spare my life, I would seek salvation and serve Him. After a long siege of illness, to the surprise of all I recovered. I went to God in prayer alone and He saved me. But I am sorry to say that without any spiritual help in my church, and through the worldly drift of my associates, I soon lost the joy out of my soul, compromised and went back into sin. But, oh, I praise God for throwing this holiness meeting across my pathway, and so wonderfully saving me tonight. By His grace I am going all the way and make heaven my home." Then turning to the audience she said: "Oh friends! let one who almost lost her soul through Satan's cloak-religion deception, warn you to come to Jesus in true repentance and you will find the Savior that I have found. Oh, I beg of you, do not be satisfied with anything less than the salvation of your soul." Experiences like these should be sufficient to open the eyes of unbiased people to the fearful deception of the enemy in instituting church membership for vital salvation.

A second deception is that of substituting good works for salvation. Many people are depending upon their good works to furnish them a passport through the pearly gates. They say that the Golden Rule is their religion, "do unto others as you would have them do unto you," or "love thy neighbor as thyself," meaning thereby that if they are honest, do not steal, do not slander their fellowman, or use vulgar language, they need make no profession of loving and serving the Lord. We believe that we must have the grace of God in its fulness

before we can keep the Golden Rule in its truest and deepest sense, especially the commandment of Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." And to do this we must have the abiding Comforter, the Holy Ghost within, in order to walk in His statutes and to keep His commandments in their fulness.

It is a beautiful practice for anyone outside of grace to strive to treat his fellowman as he desires to be treated by him. We owe this to each other as fellow travelers, for the moral uplift it will be to ourselves, our families and the communities in which we live. But all that we may be able to do of ourselves can never blot out the sins of the past or eradicate the carnal nature within. It takes the pardoning and purifying grace of God to enable one to be an overcomer, and to keep the Golden Rule in its deepest and spiritual sense—the loving of our neighbor as ourself. If our good works could give us an entrance into heaven, we should thereby become our own Savior. But the Bible tells us that our righteousness is as filthy rags in the sight of God (Isa. 64:6) and therefore can never accomplish our salvation from sin. When the Holy Spirit reveals the true state of the natural heart, and its sinfulness and pollution are brought to light, then and then only, can it be fully realized why good works alone are insufficient to purchase salvation. We must be the recipients of the righteousness of God through Christ our Redeemer as the inspired apostle writes to the Philippians, "I count all things but loss, . . . that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:" (Phil. 3:8, 9).

A sister who had been beautifully saved in our meeting testified as follows: "I thought, and even contended that my

spiritual condition was all right, but I depended upon my own righteousness, until the Holy Spirit convicted me in this meeting, and showed me the true condition of my heart which I discovered to be 'exceedingly sinful and desperately wicked.' Oh, I was so wicked, so wicked," she added, but her mother, fearing that the people might misunderstand her, stepped to her side and said, "Oh, daughter, do not say that; you were never wicked; you have always been a good girl." "Yes, Mother," she answered, "it is true that I never went deep into sin, but Mother, anyone who will keep Jesus out of her heart for twenty years, as I have done, is wicked." How true it is that those who wilfully reject or neglect to let Jesus come into their hearts in His saving power are committing the sin that binds all other sins upon them—that of unbelief. Jesus says that the greatest commandment of all is to love God with all the soul, mind and strength. This being true, then the greatest sin must be the failure to love and serve Him, and by unbelief reject His atoning blood, shed to redeem us from the curse of sin and destruction.

A third deception of Satan is the substitution of water baptism for salvation. We have no argument against water baptism. Jesus definitely commanded it for all of his true followers, as a testimony that they have been redeemed through the precious blood, and have left the world to follow Him. In the days of the apostles, and the earlier years of the Christian church, it meant much for one to take the oath of allegiance to Christ and submit to the ordinance of baptism. Reproach and martyrdom were often connected with it. Paul speaks of being baptized for the dead, probably referring to the fact that when they were baptized, they anticipated that it might mean their death and they were ready to meet it if the Lord in His providence so ordered. They had a love for Jesus and were willing to acknowledge it in baptism, even though it cost their lives. But is there any reproach connected with the ordinance

of baptism as it is received by the larger number of candidates? One reason for this is the fact that multitudes are listening to the whisperings of Satan and are attempting to satisfy a guilty conscience by means of church-joining and water baptism. In other words, they have a profession without possession. They do not turn from worldliness and forsake sin, in true repentance and therefore, never pray through to definite victory. They know nothing of a heart experience of salvation from sin, they have no victorious testimony, and are not willing to take up the cross and follow the lowly Nazarene. No reproach is connected with their profession, their religion is in form only and lacks the element of the divine, the Spirit which makes the salvation of Jesus Christ living and vital. The Bible tells us that "the letter killeth, but the Spirit giveth life." Paul the apostle found that persecution was connected with the following of Jesus and wrote, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). But Satan is surely accomplishing his design in deceiving the multitudes, inducing them to rest the salvation of their souls upon the mere fact of church joining or water baptism. Oh, beware of this snare of the tempter!

While water baptism holds an important place in the church, it has no saving virtue. It cannot pardon sins nor cleanse the soul from its pollution. It is only as the atoning blood of Jesus is applied to the heart in pardoning grace and sanctifying power, that one can be freed from the guilt, the power and the being of sin. In a meeting some years ago, Mrs. Ludwig asked a fifteen year old girl if she were a Christian. She dropped her head and did not answer. Her mother standing near said, "Daughter, why do you not answer Mrs. Ludwig and tell her that you are a Christian? You were baptized and joined the church three months ago. Of course you are a Christian, why do you not tell the lady?" Mrs. Ludwig then spoke to the mother and said, "Mother, do not do that.

Do you realize that you may be the means of causing your daughter to lose her soul, by making her think that she is all right because of having united with the church and being baptized?" Then she again asked the girl, "Daughter, are you saved?" She answered very intelligently, saying, "What Mother says is true. Three months ago I was baptized and united with the church, but Mrs. Ludwig, I am not a Christian, I have never been converted but I want to be." The enemy was trying to accomplish his wicked design as an angel of light, through the agency of the mother. This is only one case out of thousands where parents have been deceived and now, possibly unintentionally, are being used to deceive their own children.

A fourth deception is the cloak of oath bound secret orders. We are not contending that there is nothing good in these organizations. They have commendable qualities—there is much that is good in their rules and regulations. In fact they must have some truth as a foundation on which to build, otherwise they could not continue to function as organizations. Error without some truth cannot long exist. But the paramount danger lies in the fact that their ritual and other ceremonies, drawn as they are from the Bible, serve only as a cloak, and many are deceived into believing that these are religious organizations equally with the Church of God. We have personally come in touch with many who have declared that if they live up to the teachings of their lodge they will make it through to heaven. Satan deceives many through this means, a resting upon ritualistic ceremony without meeting the Bible conditions of separation from the world, and true repentance and faith for present deliverance from sin. While pastor of a church in the west, a man who was quite aged attended the services one night. Under the preaching he was deeply convicted of sin and during the altar call was greatly wrought upon by the Spirit, weeping and trembling. We asked

him if he was a Christian. He said, "No, I have never been converted." We urged him to bow in prayer and seek God. He hesitated and finally drew back and said, "Not tonight." On leaving the church a brother near the door asked him if he was a Christian. He pointed to the lodge pin on the lapel of his coat saying, "This will take me through." He had clearly stated a few moments before that he was not saved. Immediately the enemy set to work, suggesting that his lodge membership would be sufficient, and before he left the church he had surrendered to the deceiver and was led to rest his eternal salvation on membership in a certain secret order. This is but one of many instances which have come under our immediate observation. Doubtless those who have been deceived by this snare can be numbered by the thousands.

A fifth delusion which the enemy uses to great advantage is that of presumption. Many settle down into a careless, indifferent state, unconcerned about their soul's welfare, resting in a feigned security and imagining that there is no immediate danger because loved ones are interceding for them. They presume upon God's mercy, because of the prayers of their loved ones, little dreaming that they are in danger of committing the sin of presumption, and may go beyond the limits of God's mercy and long suffering. We were conducting a meeting in Kansas, where the presence of the Spirit was very manifest in convicting power, but not many were yielding to God. During the altar call one evening, a sister asked the privilege of speaking. With deep emotion she related the following. "I feel strongly led to relate this incident, sad as it may be. God is laying it on my heart to give warning to those present who are now rejecting Christ. I had an own precious brother, whom God had been striving mightily with for years. Mother and I were greatly burdened for his soul, especially in the last meeting held here. The pastor urged my brother to give his heart to God before it was too late. He

would not yield and answered, 'Well, there is no danger while Mother and Sister are so earnestly interceding for me.' A few days later he went to work as usual in the plant. He had some repairs to make near the large belt which was running from the first to the second floor. The belt had been repaired with a heavy wire and the extended end caught in the belt of my brother's new unionalls, picked him up, and threw him over the large wheel to the cement floor, killing him instantly. He had made the statement that there was no danger while we were praying for him and yet death was stalking at the door. Oh, I wish to warn any, who are yet unsaved, not to put off salvation as my own brother did only a short time ago, but to come tonight lest it be too late." Her brother had rejected Jesus once too often by presuming upon God's mercy.

The only safety is to hasten to the cross and get under the blood this very moment. Let us not be deceived in this most important matter of life. The prayers of loved ones cannot save us. We must ourselves be willing to let God have His way in our lives, surrender our all to Him, and in true repentance and faith accept Him as our Savior. There is a grave danger of committing the sin of presumption.

A sixth deception is that of procrastination. Satan is using this with amazing success in these last days. Everywhere we find this excuse, and multitudes are deceived into believing that they have plenty of time in which to settle this all-important question. But according to God's Word, we have no promise of tomorrow. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). "To day if ye will hear his voice, harden not your hearts" (Heb. 3:15). This fearful delusion of Satan, clothed in such finely spun and woven garments, is especially attractive to young people who are seeking pleasure, honor, fame and wealth. It is reaping, we believe, a greater harvest of souls than any other deceptive scheme of the tempter. God's call to everyone is today, now

and not tomorrow. "Son, daughter, give me thine heart." Satan says *tomorrow*, but God says *today*. To whom will you listen? If you have not answered God's call, do so at once and without delay, for tomorrow may be forever too late. You may miss heaven by a moment's delay, and you may miss a life of loving service for the Master's kingdom on earth.

While penning these lines we are in a meeting where an unsaved man, aged, and decrepit in body, is attending the services. God's Spirit is mightily striving with the people and many souls are finding God in pardon and cleansing power. He says that he is greatly enjoying the services, but seems unconcerned and unconscious of his lost condition. He does not appear to realize his danger, nor does he see the great necessity of leaping for his life from his sinking bark. He carelessly answers when questioned about his soul, "Oh, yes, I want to be saved, but I am not in a hurry—maybe I will some time. Talk with this young man next to me and maybe you can help him. I'll be all right, I think." He now, as it were, has one foot in the grave, his body having been visited by a stroke of paralysis and his life hanging by a silken thread. Yet Satan has his mind so blinded with years of sin and neglect, that standing as he is on the brink of perdition, with hell gaping for his soul, he seems to be utterly asleep and unconscious of his danger. Experiences like this could be multiplied concerning those who have listened to the enemy's subtle whisperings of procrastination, until with an awful wail they go out to meet God unprepared. The poet describes their sad state in the song:

"The old man now leans on his trembling staff, with a quavering bitter sigh.

'I've wasted a life in sin,' he cries, 'and now I am going to die;
The Spirit long slighted, has flown away; no hope, no God, I
cannot pray;

No other day, no other day; the Holy Spirit has gone to stay.' "

A seventh and last delusion which we shall mention is the "second chance" teaching. Many there are who, concerned about their souls, do not want to pay the price of true repentance and separation from the world. Satan tries to deceive them by holding out a second chance—an opportunity to be saved after death. This is a kind of post-mortem salvation. It may look reasonable to many who are caught in the snare of Satan, as he argues that God is a God of love and not of wrath, and is too good to damn a soul forever. Therefore those who do not get saved in this life will have another opportunity after death, sometime, somewhere. Or if they do not choose to get saved, their souls will be annihilated. They therefore reason, why should we be concerned now, why not live as we please, have a good time, give free reign to worldly lusts and ambitions, inasmuch as another opportunity will be given us in which to seek salvation after death. Many like "Daddy Russell" and all the "no hellite" followers fall into the snare of Satan and drift down the Broadway to eternal night, blindfolded by the arch deceiver. It is true, God sends no one to hell. He does not will the death of any, but that all should live. Therefore He has made it possible, through the sacrifice of His Son on the cross, that each individual may through repentance and faith escape hell. God's Word says that hell was made for the devil and his angels and not for man. All who go there go as intruders, with their eyes open, because they refuse to let Jesus of Nazareth deliver them from sin and reign in their hearts and lives.

Beware of the arch deceiver's devices to keep you from taking the humble way of repentance, salvation and holiness—the way of victory. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). We have called attention to some of Satan's means of deception, that we may help those who are in danger to escape his pitfalls, and to take the Bible way which will lead to a life of

victory over the world, the flesh and the devil. Jesus says, "Ye must be born again"—anew—from above—of the Spirit. "I am the door to the sheepfold." "No man cometh unto the Father, but by me." "Neither is there salvation in any other, for there is none other name under heaven, given among men whereby we must be saved," except the name of Jesus. Every soul that comes God's way will find Bible salvation, peace and rest from a guilty conscience and the heaven-born assurance that he is a child of God. "And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). What a glorious heritage we possess, if we but accept Jesus as our Savior and walk in obedience with Him.

CHAPTER IV

HOW TO KEEP SAVED

There is a possibility of backsliding after one has been definitely and scripturally converted, and the question therefore arises in the minds of some, as to whether they can maintain this experience of new found joy. It is our purpose to set forth another aspect of the grace of God—His keeping power, and to show that God who is able to save the soul from sin is able also to preserve it in the joy of salvation. The enemy will at first tempt a person to doubt his experience, often as soon as he is born into the kingdom. Later he will suggest that since one does not feel the same ecstasy of joy as when first converted, he must have lost the experience. Under trials and testings, Satan will suddenly attack with his fiery darts from various angles. If one is not always watchful, prayerful and dependent upon God for help and wisdom, Satan is almost certain to cause defeat; but thank God, there is a way of keeping the blessed experience of salvation.

First of all, it will be necessary when trials, temptations and testings come, to look up to God and re-affirm your faith by telling Him that you are trusting Him this moment for salvation. One who has not willfully and consciously disobeyed Him has a right to maintain his position and call into play the shield of faith against the fiery darts of the wicked one. He can say that the blood of Jesus just now covers his soul and saves him from all his sins, and continue to shout the victory regardless of his feelings. The beloved apostle tells us that "whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

An illustration may serve to help those who are passing through the crucial hour of testings along this line. In a recent meeting a new convert testified as follows, "The enemy has been sorely tempting me that I was not saved, but I pointed him to the spot at the altar where I finally surrendered to Jesus, and where He saved me a few nights ago. I am now trusting him to save me regardless of my feelings. I know that He saves me because the Word says, 'If we confess our sins, he is faithful and just to forgive us our sins.' I know that Jesus means what He says and therefore He saves me now." About that time the joy of the Lord broke in on his soul, and there was plenty of feeling on hand. By simply availing himself of the shield of faith, and re-affirming his trust in God for present salvation, Satan was defeated. It must ever be remembered that we walk by faith and not by sight. Faith is the victory that overcomes the world. Praise God there is victory for every soul who walks with Him in obedient faith.

A second thing necessary in order to keep salvation is to walk in the light. The newly converted soul is only a babe in Christ, and there are many things for him to learn. But the Lord is faithful to every soul and gives the light needed to guide his steps. He reveals to individual souls, the things they should do and the things they should leave undone. Those who in obedience to Him walk in all the light He sheds upon their pathway, will neither backslide nor lose the joy out of their souls, but rapidly develop into strong men and women, and be able to run the Christian race with joy and victory. It often happens that the Lord brings to the mind some restitution which should be made, something which was not made known to us when converted because we were not able to bear it. But we promised God that we would make anything right that He revealed to us, and now all that is necessary is to walk in the new light of perfect obedience, remove the obstacle, and

the glory will continue to abide in our souls. Sometimes the enemy, and oftentimes well meaning people thoughtlessly or ignorantly tell us that God is not concerned about such small matters, but if we listen to them, we shall be defeated in the joyousness of the Christian life, and our peace will be disturbed. We need to remember that God knows what is necessary for each soul to have a victorious life, hid with Christ in God. The Lord is helping us to remove all hindrances from the way, and also to help the person at the other end of the transaction. He wants to bring a message of salvation to other hearts by our honest confession, restitution and plea for forgiveness.

In one of our meetings a middle aged man attended and took great interest in the revival but had no personal victory. One night he came to the services, his face shining with a new light, and gave the following testimony. "Fifteen years ago I promised God that I would make right anything that He showed me, and upon that decision the Lord seemed to bless my soul and I received peace in a measure. Some time later, I recalled that I had taken a certain article from a friend several years before and was impressed that I should make it right. I hesitated, drew back and soon lost the joy and peace out of my soul. I talked to my pastor about it and he laughed at the idea and said, 'Why, brother, God does not bother about such small matters, go on and do not bother yourself about such trifles. You are all right, do the best you can and be satisfied.' Yet I could not rid myself of the thought that this matter should be righted and my soul was not at ease. At different times I inquired of other ministers and received in the main, the same advice. But last night when I heard the message on restitution, I promised God that I would go home and write a letter to the man from whom I had taken the article. I wrote the letter asking his forgiveness, enclosed the money, and stated that I was seeking God and had promised

to make restitution for every wrong. I addressed and sealed the letter and while putting on the stamp the Lord flooded my soul with peace and joy and gave me the consciousness that my sins were all under the blood. Thank God tonight, for the first time in fifteen years, I can say that I know I am saved and have the joy of salvation in my soul. I am glad for the message that brought me the light. I paid the price and now I have the prize." If we would keep saved, we must keep our hearts open to the light and walk in obedience. There is much land ahead to be possessed, but we must not halt in our progress toward Kadesh-Barnea, and having arrived, if we would keep the victory we must cross over into Canaan, our glorious inheritance.

Another thing necessary to observe in keeping saved is that of maintaining our prayer life. Keep in touch with God daily, keep in the spirit of prayer continually. "Pray without ceasing" (1 Thess. 5:17). Jesus said, "Enter into thy closet . . . pray to thy Father which is in secret, and thy Father . . . shall reward thee openly" (Matt. 6: 6). Prayer is the breath of the soul. We could no more expect to live physically without breathing the fresh air, than we can hope to live spiritually without prayer. Many backsliders have told us, that failure to pray in secret was the primary cause of their drifting from God. Beware of the attempts of Satan to break your prayer line, the connecting link between your soul and the throne of God. Dr. Daniel Steele was once asked what he thought the best means of bringing about a revival. After some thought, he answered in deep earnestness, "To your knees, to your knees, O Church of the living God!" "Satan trembles when he sees, the weakest saint upon his knees." Take time to pray and keep the channel of grace always open. An earnest, obedient, praying soul will never backslide.

Another necessary activity is that of associating ourselves with a spiritual church and people. It is at this point that

many new converts fail for lack of judgment and wisdom. The new convert as a babe in Christ needs the helpful influence of spiritual people to guard him against the trend of worldliness, formality and luke-warmness of the age in which we live. The soul in order to live must have spiritual nourishment. That great evangelist, Dwight L. Moody, said, "You might as well take a new born babe and throw it into a snow bank and expect it to live, as to take a new convert and put it into the present day social life of a worldly church and expect it to live spiritually." How true these words are, and they come to us today with renewed force, forty years after having been uttered by this man of God. If that was the situation in Moody's day, it has increased many fold in the present time, when the world in a great measure has swept the church from her moorings and set her afloat on the storm-tossed sea of formalism and pleasure loving. In many places the "upper room of prayer and fasting" has been replaced by a "lower room of feasting and playing." Every new born soul needs the fellowship of spiritual people, the prayer and testimony of assembled saints, and the preaching of the Word by God-sent, Spirit-anointed ministers of the Gospel. All these are God's means of strengthening the soul, as well prepared food is His means of nourishing and strengthening the physical body. Like Mephibosheth, the only living relative of King Saul who was privileged through the mercy of King David, to sit at the king's table and feast on the fat of the land, so the converted soul may feast at the Lord's table, and grow spiritually like "stall fed calves." Praise His name forever!

Where churches maintain only a form of religion, with the worldly spirit so commonly manifested, there is nothing conducive to growth and development. The beauty of the tender plant is soon destroyed by the chill of the atmosphere and death ensues. It needs the warm rays of the sun and the refreshing showers from above in order to develop into its full

beauty, fragrance and utility. So also will the joy of salvation wither and die under the blighting winds and killing frosts of the present trend of formalism, modernism and worldliness in the churches. If we would become a victorious Christian, we should seek a church home with God's holy people, where the chilling blasts will not stifle the warmth of our love for Jesus and rob our soul of the joy of salvation or the consciousness of the abiding Comforter. If we would be spiritual, we should live close to the heart of God, worship with those who are spiritual, and hold fellowship with those who believe the whole Bible, preach a full gospel, experience the "double cure" and contend earnestly for the faith once delivered to the saints.

Again, we shall find great help in retaining the victory of our justified experience by keeping busy in labors of love for Jesus. Be constantly on the watch for opportunities to speak a word for Jesus or perform a kind act. Those who love the Lord desire to tell others of His great salvation. Be definite in testimony as to what the Lord has done for us, how He has saved us from sin, the way He assists and encourages us in bearing our burdens, and the manner in which He sustains and comforts us in our sorrows and disappointments. Every opportunity we make or take to speak for Jesus is a means of grace to lift us to higher ground, and to develop us into valiant soldiers of the cross. "The idle brain is the devil's workshop." If he finds us idling along the way, he is sure to find some way of defeating us. It is a means of safety to be always employed, in season, out of season, and thereby build a wall of defense about us. The writer well remembers, in his early Christian life when a boy only ten years of age, what blessings and encouragement he received whenever he gave testimony in the old-fashioned Methodist class meeting, or embraced the opportunity to speak to others in regard to salvation. But if he failed to testify, it always brought grief to his heart. Activity along any physical line means development in that direction,

and this is true also of the Christian life. We need therefore, to be active about our Master's business and to continually "Watch and pray, that ye enter not into temptation" (Matt. 26:41).

Another essential thing is perfect obedience to His leadings. Mind the checks of the Spirit. Many times in our experience along life's way problems will face us, and perplexities arise as to the right course to pursue. The Holy Spirit seems to check us, and thereby prevent us from arriving at wrong conclusions or uttering words that should remain unspoken. At such time it is the part of great wisdom to mind the checks, and take time to pray. He will make clear as to what should be said or done. Heed the admonition of the Psalmist, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14). It is here that many make mistakes. They fail to mind the checks of the Spirit, they act hastily and thoughtlessly, and soon find themselves in difficulties, with the keen edge gone from their experience; and unless they retrace their steps quickly will soon awaken to the fact that they have lost the grace of God out of their hearts. Perfect obedience here means victory over the enemy in many a hard-pressed battle.

We call attention also to another matter which may mean much to the soul that would keep constant victory—keeping as far away from sin and sinful associates as possible. It is true that in our labor and the various walks of life, we must necessarily come in contact with the world. This cannot be avoided. But what we have in mind is this—never acquiesce in wrong doing, never partake of or sanction evil words, ways or practices. We can often save ourselves from this danger by a kind word of rebuke, or by a look of disapproval, thereby revealing "Whose I am and whom I serve." A word, a look, or an action, at the right time may speak volumes. We remember with profit to this day, a kindly rebuke which a Christian

teacher gave us, when as a boy we had disappointed her by being unthoughtedly mischievous in school. She simply said to me in rather a sad tone, "Theodore, I did not expect that of you." It was the most severe punishment she could have given us, and we felt much grieved over it, for we had made up our mind at the beginning of the year never to bring her any grief. We at once promised the Lord that it should never happen again.

While traveling as a District Superintendent, we were compelled to ride on a freight train for ten miles in order to reach our destination on time. We sat down in the caboose and read a book which we had brought along for this purpose. The conductor and four brakemen soon came in and began their usual vulgarity and filthy talk. We read for awhile and then prayed the Lord to help us to bear testimony to His saving grace. They finally became so vile in their speech that we could stand it no longer and arising we said, "Men, I feel the Lord would have me give testimony before I leave this caboose. I want to testify to the fact that Jesus saved me when I was a boy ten years of age, and later sanctified me wholly. He saved me from my sins and cleansed my heart from all the pollution and filthiness of this world. He saved me so completely that I have never sworn an oath, have never taken a drink of intoxicating liquor, have never used tobacco in any form and have been clean in my morals. I am at this very moment rejoicing in real salvation that satisfies my soul, and I am on my way to heaven." We at once had the attention of everyone and as they stood listening intently, it gave us an opportunity in the next few minutes to give them an earnest gospel message, something as follows, "I have been astonished and grieved at the way you have abused my Lord and Savior in your fearful oaths, in your vulgarity, and in the shameful way you have taken His name in vain. I feel sure that it is only through God's mercy that retribution has not immediately

come upon you. Nevertheless I am glad to tell you that Jesus died for you and has made it possible for each of you to turn from your sinful ways, be wonderfully saved, live a clean, true Christian life, and be a blessing to those about you." The brakemen, now under conviction, quietly slipped out, and the conductor remained in silence for a time, standing like a statue. Finally he came to himself and said, "Brother, I know what you say is true. We ought not to live and talk as we do and I am ashamed of myself." After more earnest exhortation concerning the influence of his life upon his family and his associates, he very kindly thanked me for my timely rebuke and for my earnest desire to see them all saved, and told me that he intended to live a different life. We were thrown in with this ungodly company, not by our own choosing, but in the course of duty looking after our Master's business, and the Lord gave us in that hour what we should say as He promised us He would do. This message so given, put to silence those five ungodly men, bringing deep conviction to their hearts and producing within them a desire to forsake sin and live for God. A simple word of testimony given in the name of Jesus will invariably change and purify the atmosphere and put to silence the blatant, foul-mouthed dupes of the devil. However, we must not intentionally choose such associates, and unless duty calls us, we presume upon God's mercy when we do so. A safe plan to follow is, never go where you cannot take Jesus with you, never remain where Jesus will not remain, and never say anything to which Jesus could not listen. If everyone would follow this rule in the Christian life there would be less grief and sorrow of heart, and more of the joy of salvation.

In concluding this chapter we must mention also the necessity of constantly maintaining an uncompromising attitude toward sin in matters of principle and Christian experience. The enemy will make his approach in various ways—through old chums, friends, or nominal church members and make a

bid for your time and association in questionable things. They will attempt to persuade you to compromise a little here or a little there. They will suggest that you need not be so radical in certain matters, but that you should go with them for a little "innocent" pleasure. But the pleasure they call "innocent" is displeasing to God, because underneath it is a worldly drift which would open the gateway downward toward the world and sin. Friend, beware of listening to the enticing words of the devil, for he is able to appear as an angel of light, as well as a roaring lion. Many new converts have been entrapped at this point, because they failed to recognize the snare of the enemy. They were led to compromise through some former friend or loved one, and gradually, often unconsciously led away from the narrow way of righteousness. Finally they awoke to the fact that the joy of salvation was gone. The enemy had led them from their moorings in the harbor of safety, to the storm-tossed sea of the world. Much prayer and carefulness is needed at this point, and the wisdom of God should be sought before following the advice of former associates.

Whenever a doubt arises as to whether or not a certain course is right, it is well to go slowly and hold steady—stand still and see the salvation of the Lord. Give God the benefit of every doubt and take the way that you know would please the Lord. Let God work it out for you. Wait upon Him and do not move until He clearly opens the way. The Psalmist says, "He will direct thy paths." It is at this point that Satan uses an entering wedge in order to break if possible our relationship with the Lord; and if we yield, it is easy for him to accomplish his purpose and rob us of salvation. When the dove of peace leaves, doubt and discouragement and gloom will fill the soul. But it is not necessary to be defeated. Those who walk obediently with the Lord, who maintain an humble, teachable spirit, who keep their hearts open to all the will of

God, who make use of all the means of grace, who are instant in season and out of season, who live in an atmosphere of prayer and meditate upon the Word of God, who forsake not the assembling of themselves together in worship, and who witness to the saving power of Jesus, all such, God has promised to make conquerors, even more than conquerors through Him that loved us.

A humble walk with God in early Christian life and on through our earthly pilgrimage, will make us a blessing to those about us, and be the means of our development into stalwart soldiers of the cross. Those who walk thus with their Master, will soon realize an increasing desire and a deep hunger in their hearts for the "fullness of the blessing in Christ," holiness of heart, or entire sanctification which is the inheritance of every truly converted soul. We have it presented in the call and commission of the apostle Paul, "I am Jesus . . . but rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Sanctification is your inheritance if you are children of God. Let us then be obedient children and follow after, go in for, our inheritance with all our hearts. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

PART II

HOW TO OBTAIN AND RETAIN
ENTIRE SANCTIFICATION

CHAPTER V

HOW TO OBTAIN SANCTIFICATION

In order to become a candidate for the experience of entire sanctification, one must have a blood-red, sky-blue, snow-white, up-to-date, definite experience of justification. When the experience of justification is not clear, whatever the cause, whether due to careless neglect or willful disobedience, the relationship to God is such that a seeker cannot scripturally ask God for the blessing of entire sanctification. It is at this point that many souls become confused and seek for holiness of heart when the immediate need is for forgiveness of sins. In this state of uncertainty the blessing of holiness cannot be obtained. When this condition exists, there is need first, that transgressions be forgiven and the joy of salvation be restored, before the prayer for a clean heart can be granted. The need of seekers at an altar of prayer can usually be detected by the manner in which they pray. Those who pray for forgiveness and the restoration of joy and peace which they once knew, are not ready for sanctification. There must be a relation of obedience between the soul and God before He can bestow the gift which He has promised to His children. There is a cause for each failure in the case of those who do not receive the blessing, and this failure often lies in the fact that the justified experience of such persons has become dim and beclouded, even when they are not entirely backslidden in heart.

In a meeting in Nebraska a lady came to the altar as a seeker for holiness. We earnestly dealt with her along various lines, and she insisted that there was nothing whatever in the way, but still she made no progress in seeking. We questioned her very definitely along the line of forgiving others, and urged

her to search her heart, and to be certain that everything was clear; but still she maintained that there was nothing of that nature in the way. In order to help her we said, "Now, sister, let us close our eyes and look up to God and tell Him that if we should die in five minutes, we should yet contend that everything is out of the way, and the Lord may take us at our word. Now let us ask the Lord to show us, just what is in the way." Then she suddenly interrupted us saying, "Well, she is to blame for it, and that is the reason I have not spoken to her for three years." The sore spot was uncovered, and the reason for her failure was discovered to be an unforgiving spirit. She first needed to seek forgiveness for the grudge she held and for the hatred in her heart, before she could as a justified child of God, present herself as a seeker for the gift of the Holy Ghost. God's Word says, "As much as lieth in you, be at peace with all men" (Rom. 12:18 R. V.) Then we shall have a heart that hungers for the fullness of the blessing in Christ Jesus. Bishop Foster has said in his book on "*Heart Purity*," "The brightest gem that sparkles in a truly justified soul, is a heart hunger after holiness." Such a heart-cry will soon be satisfied, when the seeker in perfect consecration looks up in faith to Jesus for present cleansing, sanctifying, and infilling of the Holy Spirit.

Again, in order to obtain the experience of entire sanctification, perfect obedience is necessary. Rejecting light, and failing to walk in obedience to God, will destroy joy and peace, and unfit the soul for seeking the experience of holiness. But if we walk in the light, we maintain our justified experience before God, and the soul growing in grace day by day, will soon see the need of heart purity which is received in and through the baptism with the Holy Spirit. In a meeting in Kansas, a lady came to the Church of the Nazarene one Sunday morning for the first time, found her way to the altar and was beautifully saved. She lived fifteen miles in the country,

her husband opposed her and would not bring her back to the services, but by much prayer, the study of the Scriptures and obedience to the light of the Spirit, she kept a good experience of justification. After four months her husband arranged to move to Dakota and went in advance with a car of stock and household goods, leaving her for a time in the city in which she had been saved. This furnished the desire of her heart—an opportunity to attend the services at the church and feast on the Word of Life. The first Sunday morning the pastor preached on entire sanctification as the privilege and necessity of every child of God. She found her way to the altar again and prayed through to holiness with a shout of victory that opened the windows of heaven upon the congregation. On Tuesday night she set the young people on fire by praying the glory down. On Thursday she came to the pastor and inquired about the healing of her body, as she was soon to undergo an operation. She was instructed as to what God's Word said about healing and the pastor told her that they would anoint her at prayermeeting that night and pray for her healing. But she inquired, "Can God not do it now?" They knelt down and prayed and she was wonderfully healed, and at prayermeeting that night her testimony brought a new touch of life and victory to the people of God. On Saturday night she again talked with the pastor, and asked what the Bible said about the wearing of jewelry and of modest apparel. After instructions and the reading of several portions of Scripture bearing on the matter, she said, "I thought so," and quietly took from her hand bag several rings, bracelets and a necklace and gave them to the pastor saying, "Take these and put the money into missions." But this was not all. On Sunday morning after the service was over she again approached the pastor and asked, "Does not the Bible teach tithing and offerings as God's financial plan for the spreading of the gospel?" Again, after looking into the Word for in-

formation and instruction, she said, "I thought the Bible taught that we should tithe our income and also give freewill offerings for the support of the gospel." And with that she quietly opened her hand bag and took out several dollars saying, "This is my tithe money from my chickens since God saved me four months ago. I want to bring in the tithes for the Lord's cause."

Here was a woman with but few advantages, and with a husband who opposed her attending the services, yet notice the rapid progress which she made in her Christian experience. She did not stop to confer with flesh and blood, even with her husband, but hastened to the altar of prayer at the first opportunity and found God in the pardon of her sins and began to walk in every ray of light that God gave her. In four months, when the first opportunity was given to hear about the experience of holiness, she prayed her way through at the altar and God gloriously sanctified her soul. She continued to grow by leaps and bounds, and made seemingly more progress in one week than many do in forty years. We meet many people who claim to have been saved for thirty or forty years, and yet say they cannot see holiness in the Bible as a second work of grace. Nor do they understand the teaching of the Bible on healing in answer to the prayer of faith, nor its teachings on modesty and simplicity in dress, nor the bringing of the tenth of the income into God's storehouse, the Church. But here was a sister who was saved the first opportunity that was given, within four months was sanctified wholly, and within one week more saw all these blessed truths and privileges in God's Word, accepted and walked in them as an obedient child. God blessed every step she took by pouring out His blessings upon her soul in an increasing measure, and in so short a time established her in holiness. Those who walk courageously and humbly in the light which God gives in the justified experience and unhesitatingly step out on the promises, will soon feel the

need of purity and an intense desire will spring up in the heart for complete deliverance.

In our second pastorate in the Church of the Nazarene, we met an aged saint who held her membership in the United Brethren church, but usually attended our services. She gave us the following account of the manner in which she was brought to this victorious life. She said, "When I was a young woman, one night after our district superintendent had brought a soul stirring message and made a call for seekers, God spoke to my heart and I felt that I should yield my life to Him, but seemed unable to move. He was about to dismiss the congregation when our young pastor arose and gave an earnest exhortation, saying that he believed there was some one present who should yield that night, fearing it might be their last chance. I took courage and went forward and God wonderfully saved me that night. I was so happy, that I told my husband of my experience and urged him to give his heart to God. Several months later we had a change of pastors, and at prayer meeting the new pastor read a lesson from the seventeenth chapter of the Gospel of John. My heart was thrilled as the Holy Spirit seemed to open to my mind the fact that I needed something more, and there in the Word, Jesus was telling us about it and praying that the Father might sanctify His own. After the service I hastened to the pastor and asked him to explain more fully the chapter to me for I wanted the experience that Jesus prayed I should have, when He prayed, 'Father, sanctify them.' But the pastor, frustrated, said, 'Now, sister, you cannot get an experience like that in this world, that was only for the apostles. To believe that you can now possess it is fanaticism, which some fanatical holiness folk are propagating these days. You must be careful and not get tangled up with that crowd. You cannot get that experience for it is not for us today.'" But I answered, "Pastor, you have just read from the Bible that Jesus prayed for such

an experience for His own, who are not of the world, even as He is not of the world. And brother, I know that God has saved me from the world, and therefore the prayer includes me as well as the apostles, for you have just read that it was 'for all them that believe on me.' I know that I am a believer and that I am saved, so it must be for me.' He tried to persuade me not to seek such an experience, but the more he argued, the more I was convinced that there was such an experience, and I determined within myself to have it. The next morning after the housework was finished, I took my Bible and dictionary and went to the secret place of prayer, where I had already fought many battles. I looked up the meaning of the word sanctify in the dictionary and there found that it meant *complete consecration*, an *eternal dedication* to God, and then He would *cleanse*, *purify*, *sanctify* the heart of the believer. I said, 'Lord, I do not fully understand, but Thou dost, and Thy Word says that I can be sanctified, and Thou didst pray that I might be sanctified, and I desire this experience above all things else in this world. My pastor says that it is not for me, but Lord, Thy Word says it is, and I believe Thy Word. I bring Thee my all and lay it at Thy feet, and make a complete offering of myself, my time, my means, loved ones, opinions of people, what I know and what I do not know of the hidden future—Lord, I gladly lay it all at Thy feet for sacrifice or for service. Sanctify me wholly whatever the cost may be. Yea, Lord, I believe and trust Thee to do it now.' About that time the glory of God swept through my soul, the presence of the Lord became so real, and I felt such a sense of cleanness and holiness permeating my whole being, that I began to praise the Lord, for I knew that He had heard my heart cry and sanctified my soul. When my husband came home he saw at once that I had been in touch with God and I was so happy to tell him how God

had met me. It was not long until my husband gave his heart to God, and we lived a happy Christian life together. From that day to this God has kept me in perfect peace through all the trials and struggles of life. I have never faltered nor lost the blessed experience out of my heart. The Comforter, the Holy Ghost who came in and cleansed the temple and made it fit for His indwelling, abides there today, and some day He is coming to take me to my eternal home. Praise His name forever!" Since that time we have met this mother frequently, and she is always the same, the glory of God beaming from her countenance, waiting for the coming of the Bridegroom of her soul.

In the third place, we must not stop to confer with friends and kinsfolk. When the apostle Paul saw God's will for his life, he refused to confer with flesh and blood, friends or relatives, who might tempt him to take another course. It is dangerous to listen to those who are not in sympathy with this blessed experience of holiness. Conferring with such to any extent, will usually lead one astray and keep him from launching out at any cost in order to secure the promised blessing. Opposers of the truth of holiness do not desire to have you obtain this experience, although their opposition sometimes incites another to seek with greater intensity, as in the foregoing case of Mother Bovie. But danger always lurks in the advice of those who oppose the seeker after this second work of grace. The only safe plan is to press one's case in holy determination to find that perfect peace and rest for which the soul yearns. Jesus definitely promised in His Word, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). And again, "Blessed are the pure in heart: for they shall see God." "Blessed are they which do hunger and thirst after righteousness [and true holiness]: for they shall be filled [satisfied]."

Some years ago while in a Methodist pastorate, a school teacher in our city came to the parsonage and said to us,

"Brother and Sister Ludwig, what you are preaching is just what my grandmother had, who cared for me after my mother died, while I was still a small child. I well remember how peaceful and contented she was, and how even in her poverty she rejoiced, and praised the Lord in the midst of the problems and sorrows of life. Since hearing you preach, I realize that it was this experience that kept her in such sweet contentment and trustful confidence. I want that experience also." We instructed her as to what it meant to pay the full price of consecration, and that if she would die out completely to everything but the will of God, she would receive the Holy Spirit in His cleansing, sanctifying and indwelling power. However, she failed at that time to pay the price and win the prize. Several years later we met her in another meeting where God was wonderfully working, and still unsatisfied and heart hungry, she sought again but again failed to pay the full price because of the fear of her husband, her pastor and associates. The only way of victory is to refuse to listen to those that would hinder you, but with holy determination, agonize and cry until you have your inheritance among them which are sanctified by faith.

Another one of the helps on the way to the blessing of sanctification, is study and meditation upon God's Word. Read the Bible prayerfully, study the references concerning holiness, sanctification, heart purity, perfect love and the baptism with the Holy Spirit. Read them, not disconnectedly but with the context and ask God to enlighten your understanding and guide you in your search for truth. Those who use this means of grace will soon be led by the Spirit into the fullness of the blessing. God commanded us to "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). If then we must have holiness in order to see the Lord, how important it is that every converted person should be intensely interested in seeking this blessing. The

following experience will show the folly and danger of following the advice of an opposing minister. In a certain place there had been three successive revivals in one year, and in these meetings between three and four hundred people had been saved, reclaimed or sanctified. Rev. Joseph H. Smith, Mrs. Ludwig and myself were the workers in the last of the three meetings mentioned, and in this meeting alone, one hundred twenty-five knelt at the altar of prayer. A sister who had been beautifully reclaimed and sanctified in the first of the three revivals said in her testimony that "seventeen years ago Dr. E. F. Walker, then a Presbyterian minister, held a holiness tent meeting in our town. My husband and I became much interested in holiness and felt the need of it in our hearts. We sought advice from our pastor instead of listening to God and following the desire of our hearts. He acknowledged that the Bible spoke of the baptism with the Holy Spirit, but said that it was not for us today, and that what was being preached at that tent meeting was fanaticism. We took his advice and stayed away, and lost the opportunity of getting the blessing at that time, and finally lost the joy out of our hearts. Seventeen years passed by, and then the church secured our present pastor who had the experience and who has arranged for these three great revivals. These meetings have resulted in a great increase in attendance, in interest and in offerings for God's cause. My husband and I, realizing our sad mistake of seventeen years ago, now became earnest seekers and finding our way to the altar, we were restored to the grace of justification and then sanctified wholly. I want to testify to the fact that I have grown more in my Christian life during this past year than in all the seventeen years previous to this time. I am so thankful that God ever sent us a holiness pastor and these holiness evangelists to lead us out of the darkness of formality into the glorious light and life of holiness." Do you want to be a victorious Christian? Then beware of taking the advice

of opposers to holiness as a second work of grace. Your soul will never be satisfied until you have been purged from the dross of sin, the carnal mind destroyed and you have been brought back to the normal state of a Christian which is holiness of heart. Our minds may not always understand it, but if we keep clearly justified, there will be a growing desire and increasing hunger for the blessing of full salvation. Follow this desire of your heart, study God's Word, associate with spiritual people, attend holiness meetings, ask, seek earnestly, and God will soon lead to the fountain of cleansing.

Another important step is that of placing one's self on record as a definite seeker for entire sanctification. It takes courage and determination to step out into the open and let three worlds know that we have become seekers after this blessing. This is almost half the battle. To cut the shore-lines, separate from loved ones and friends, and launch out into the deep, is a marked advance toward the victorious life. We were in a meeting some years ago when a sister became very much interested in the experience of sanctification and sought the blessing definitely but seemed unable to reach a place of victory. She attended two services a day for nearly two weeks and was a seeker at almost every altar call. On her way home, pushing her baby carriage for a mile to and from the services, she was accosted by one of her neighbors who inquired where she had been. On finding that she was attending the holiness revival, the neighbor laughed and ridiculed the preaching and said that she would not go with that crowd of fanatics, and that she did not believe in holiness. The sister then boldly took her stand and answered, "Well, I do, and I am seeking the experience and will not stop until I receive it, for I believe that God will give it to me." And while she was thus affirming her faith, the Lord met and sanctified her soul in the presence of her opposing neighbor, and she began to praise the Lord, and told the story that night

in the testimony meeting. Definite, determined, courageous seeking will bring the blessing to every consecrated heart.

Having come this far, the seeker must now make a definite consecration, or abandonment of himself, his life and all, to God for time and for eternity. This is one of the last steps into perfect victory and many fail at this point. They are afraid to launch out, cut the shore lines, and trust God. But those who would find victory must not stop at Kadesh-Barnea but press on until they have reached the Canaan land of their inheritance. A consecration that brings the blessing means more than most people realize. It is a consecration for life and not for a few weeks, or months, or years. It includes the whole of life. It is not merely a consecration to a certain line of work, and while this may be included, true consecration goes far beyond this and includes the whole scope of one's life and activities. Sometimes people hastily state that they will never do certain things, because they have never been called to that line of work. But the Lord may direct them to that thing which they have refused to do in order to test their consecration. Others are too shallow in their seeking and never reach the inner depths of spiritual consecration. The word consecration needs a deeper content in many places, and for this reason some workers prefer to use the term abandonment unto God, for that is the meaning of consecration in its truest sense. One completely abandons himself to God for life and for eternity, with all they are and hope to be, all they have and hope to have, all they know and hope to know, all that may be wrapped up in the unknown future. Trials, afflictions, sickness, loss or gain, burdens and responsibilities, sorrow or pleasure, appreciation of friends or persecution of foes—all unknown experiences of life must be given over to God for time and eternity. In other words we must lay our *ALL* on the altar and take our hands off; and upon complete abandonment

to God in faith, the altar which is Christ, sanctifies the gift that we bring.

In the life of Abraham we have a beautiful example of the consecration necessary to bring the blessing (Gen. 15). God met Abraham and made a covenant with him that he should inherit the holy land. As a surety of his faith God asked him to bring a sacrifice. Abraham believed God and obeyed, brought the sacrifice, placed it upon the altar, stood aside and kept the fowls of the air and beasts of the field away until the sun went down, and then God came in the smoking furnace and burning lamp and accepted the sacrifice. Abraham staggered not at God's promise, and therefore was called the friend of God. Like Abraham, we must keep away the fowls from the sacrifice—the doubts, fears, self-seeking and self-will, if we would have God answer us by hallowing our sacrifice with holy fire. Although it took place five hundred years or more later, Abraham's faith brought him the inheritance. Again, consecration includes death to self. Here again, Abraham is a good example in his offering up of Isaac. He offered the sacrifice in faith, although it was the son in whom many and great promises were to be fulfilled in the future. But in obedience and faith he died to it all. Paul said, "I am crucified with Christ." He doubtless had reference to his own self-life and self-will that died when he wholly abandoned himself to God. Not my will but thine was the cry of his soul, when the Holy Ghost fell upon him at Damascus in sanctifying power. Self with almost all of us, is likely to be the last thing we put on the altar in consecration. Self holds a large place in our lives until we die to it, when crucified with Christ. Even after being sanctified we need to be watchful and prayerful in order to keep our natural and lawful desires under proper control. Paul said, "I keep my body under." The "old man"—the self life, our own will and desires must die, so that we become perfectly submissive to the whole will of God. This is the

crucifixion and death which the Bible presents to us in such examples as Abraham offering his son Isaac, or Paul being crucified with Christ. Such a dying out to self and all things but God's will, is the final step in the consecration.

When consecration is complete it will be easy for the seeker to take the last step of simple faith. As he trusts God now, he enters the inheritance of faith, sanctification, the rest of the soul, the rest of faith, the life of VICTORY. This life has its beginnings in regeneration when our transgressions are covered by the blood, but its completion is found in entire sanctification when the heart is purified from its inherited pollution, and the carnal mind is eradicated by the baptism with the Holy Spirit. When sin is cleansed away by the incoming of the Holy Spirit, our bodies become a fit dwelling place for the Holy Guest. But while God's transforming power is begun in regeneration and completed in entire sanctification, it is true solely with reference to the sin question, otherwise it is only the beginning of a life of victory which will continue to grow and develop, increase and enlarge as we walk in obedience to His revealed will. Carnality, like the weeds in the garden, must be removed in order to secure the best fruitage in the Christian life. There is plenty of room for growth after we have entered this victorious life of holiness. This is set forth in Paul's letter to the Ephesians as follows, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." What a great and perfect pattern is here placed before us in Jesus our perfect example, in order to encourage us to go on continuously "perfecting holiness in the fear of the Lord."

CHAPTER VI

HOW TO RETAIN SANCTIFICATION

When the soul enters into the experience of entire sanctification, it is well to remember that purity is not maturity, and that it is now only at the commencement of a holy life. Many battles, trials, struggles and temptations will come along the way, but all of these will serve as a means of grace and development to the soul which holds steadfastly to its course and humbly walks in every ray of light which God gives. It takes the same devotion and determination to keep it saved as it does to get saved, and this is equally true of sanctification. We must forever settle it in our minds that we are going through with God whatever the cost, and make use of all the means of grace at our disposal to help us on the way.

The first element possibly, which should be observed in order to keep the experience of sanctification is that of watchfulness. Jesus says, "Watch and pray, that ye enter not into temptation." Paul admonishes the disciples to "pray without ceasing." Jesus knew that the enemy would assault the soul and therefore warns against his subtle attacks. Satan comes in different guises and under different forms, and it is necessary therefore, to keep constantly in touch with heaven, and be able always to send a "wireless" for help and re-enforcements in any time of need. The enemy steals upon us unawares, and if he finds us sleeping will cause defeat and sorrow. Satan is the "accuser of the brethren." The Bible commands us to "resist the devil" and he will flee from us. Many times it will be necessary to resist the devil by re-affirming our faith without any feeling whatever. When Satan overtakes us with doubts concerning our experience, victory will come by lifting

up the shield of faith in God to save and sanctify us this moment, regardless of our feelings or the difficulties surrounding us. If we do this we shall conquer the enemy and come out victorious in the fight. Obedience and faith are the victory which overcomes the world.

The following experience of Mrs. Ludwig's will we trust be a blessing to many. "A number of years ago, just following the time I was sanctified during the campmeeting at Bonnie, Illinois, the glory of God so filled my heart that wave after wave of divine glory swept through my soul, and I could not refrain from praising my Lord aloud. I was so happy that I seemed to be in a new world. An aged man who had been in the way of holiness for a number of years realized the temptations I would encounter on leaving the campmeeting, and spoke a few words of admonition which helped me to gain the victory in many a hard-pressed battle. He said, 'My dear sister, you are young both in years and in experience, permit me as one older than you, to give you a few words of fatherly advice. When you return home you will have many temptations and the enemy will attack you from many angles. You will not always feel the ecstasy of joy that you now feel, and when your feelings of joy subside, Satan will surely tempt you to doubt whether you have been sanctified. He may acknowledge that your heart was once cleansed, but will suggest that since you do not feel now as you did before, you certainly must have lost the experience. At such an hour, dear sister, use your shield of faith. Affirm your faith in God and be assured that if you have kept your heart clean and have not willfully departed from the Lord or transgressed His law, then the Blood still cleanseth just as truly as when billows of glory are flooding your soul. In the Christian life we walk by faith and not by sight. Allow me to let you in on a little secret that helped me much in my early Christian experience. When Satan tempts you to doubt, then throw up your shield of faith and regard-

less of how you feel, quote some Scripture or song as follows, "If we walk in the light as he is in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin;" or "Glory, glory, Jesus saves me;" or "O the blood, the blood is all my plea, hallelujah for it cleanseth me." If you will do this, you will soon realize that the enemy has been put to flight and the dove of peace continues to abide in your soul.' The kind words of admonition of this dear saint of God meant much more to me in my early Christian experience than I realized at the time they were spoken. For I have found that in many a hard pressed battle I had the opportunity to make use of his godly counsel and it never failed to help me gain the victory when tempted to doubt my experience on account of a lack of joyous ecstasy.

"I would rather walk in the dark with God,
Than go alone in the light.
I would rather walk with Him by faith,
Than walk alone by sight."

The next essential element in maintaining this experience is that of walking in the light. New light will constantly be shed upon our pathway in order that we may grow in grace and increase in knowledge of divine things. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Many hesitate and begin to question concerning the things that the Lord seems to reveal to them. They parley with the enemy who is ever ready to attempt to defeat God's true children, and he does this as he deceived Adam and Eve, by injecting doubt into their minds. "Did not God say thou shalt not eat of the tree of knowledge of good and evil? And again, "Ye shalt not surely die." He will especially direct his darts at those who have entered into the experience of sanctification. If we would keep the victory,

we must seek wisdom and help from the Lord and walk in the light which He gives us. Samuel when but a lad in the temple, heard the call of God at midnight. Not knowing the voice and thinking Eli had called, he was obedient and hastened to Eli for instructions saying, "Here I am for thou calledst me." After the call was repeated the third time, Eli instructed Samuel to answer, "Speak Lord, for thy servant heareth." Samuel being young and inexperienced, had respect for the wisdom and advice of his superior, and it will be well for everyone in the earlier years of his experience, to take heed to the advice and godly counsel of those who are established in the faith. Each one must guard carefully the door of his heart against the advice of those who oppose the second work of grace, or the popular, compromising class of so-called holiness professors so prevalent in these last days. We have seen many beautiful characters defeated because they took the advice of some opposer of holiness instead of listening to the counsel of devoted and deeply spiritual people.

In one of our pastorates, a fine young woman became much interested in our work and often attended our services and visited in our home. She had received the experience of sanctification in a holiness campmeeting. She felt definitely led of the Lord to unite with the holiness church and put her life and her talents into the church where she was convinced that they would count for most in the kingdom of God. After prayerful consideration we advised her not to confer with flesh and blood, but to burn every bridge behind her and obey the Lord at any cost. However, she failed to pay the price, and instead took the advice of her holiness opposing friends and pastor, who through criticism of holiness and exaggeration concerning her abilities and influence, persuaded her to disobey God and disregard His plan for her life. It was not long until she lost her interest in the holiness work of the city, and we never heard of her leading any of her friends or associates into the

experience of holiness. It is with a deep feeling of regret and sadness that we speak of this talented young woman who failed to obey God's definite call, and who doubtless lost her crown and her reward. Experiences like this are being multiplied in these last days.

Another young lady of beautiful character, who also lived in the city mentioned above, came in touch with our work through a tent meeting which we held there and was entirely sanctified. She attended our services at every opportunity, took active part and greatly enjoyed her work. This young woman fully made up her mind to obey the Lord at any cost. Later she came to us for counsel and asked the privilege of uniting with the church on the following Sunday. Her request was granted and she became a soldier who was able to endure hardness in His service. That church in the next few years passed through many disappointments, struggles and trials, but this young woman was one of the few who stood the test, and whose life and character stood out like a great Gibraltar for God and holiness. She maintained a beautiful Christian experience and developed into a strong and noble character. Some time later the Lord called her into a larger field as a song evangelist and pastor of a holiness church, and now as the wife of a holiness pastor, she is exerting a blessed influence among the young people in a college church. We shall leave it to you to decide which of these two young women has been able to make best use of her talents in the kingdom of God. The only way to walk in victory is to be obedient to the light of God, and He is faithful to lead His people into ever increasing riches of His grace.

When the Lord leads one into the light of tithing, that soul must sooner or later walk in this light or lose the blessing of God. The tithe is the Lord's (Lev. 27:30). God promises a special blessing upon those who obey His command regarding finances. In Malachi 3:10 He says, "Bring ye all the tithes

into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We have no right to withhold the tithe from God, any more than we have a right to withhold interest from a man who may have loaned us money. Many people fail at this crucial point. They begin to draw in their purse strings and refuse to pay the tithe as though God had no right to it. The Lord definitely says, "And all the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord," and also, "Bring ye all the tithes into the storehouse." If we fail here, God will be hindered in getting the gospel to unsaved multitudes, and we shall lose the blessing and the reward. In our manner of living we must continue to walk obediently if the Comforter is to abide in our heart. Our walk and talk, our dress and whole manner of conversation should be in accordance with God's plan. The wearing of gold, pearls and costly array for adornment is definitely forbidden in God's Word, and cannot be ignored without serious results. May God help us to beware of Satan's snares in the modern fads and fashions, immodest, suggestive, worldly attire; that we who profess to be the Lord's may continue to be His peculiar people—a treasure of His own possession.

There are many sincere and honest hearts who have never heard about holiness, and may feel that there is no hope of victory for them in this life. If you should be one of this class, we wish to encourage your heart and urge you with all diligence to press your case at a throne of grace. Walk in the light He gives you, and whether or not you have had the definite instruction He will Himself lead you into this experience. While conducting a meeting in a home mission field, a woman began to testify and praise the Lord, saying, "Now I know what to call it, now I know what to call it. Just to-

night I found a name for my experience." She then continued, "Years ago, when just a young woman, God beautifully saved me and led me on in victory in my Christian life and I have never backslidden from grace. God gave me a Christian husband and we lived happily together through many struggles and trials. Several years later my husband took sick and was an invalid for months, which left the entire burden of support to fall upon me. Our baby took sick also, and it seemed that I could not bear up under the burden. I went into my closet alone with God, shut the door and fell upon my knees and told the Lord all about my troubles, and that I could not carry them longer without His help. My husband an invalid, my baby near death's door, if ever I needed help I needed it now. I said 'Lord Thou hast said, "Call upon me in the day of trouble and I will deliver thee."' Now, Lord, give me that something which will help me bear all this heavy load, and anything else which may come upon me, with patience and victory. I give Thee my life for time and eternity, but please give me that which I need to make me a victorious child of thine in all the trials and problems of life.' While I was thus in prayer the glory of God shone all around me and my soul was flooded with such a deep, settled peace, that I arose and rushed to my husband shouting the praises of God and telling him how God had met me in secret prayer, and we rejoiced together. Praise God the Holy Spirit has been with me ever since, and now the first night of your meeting, I have found a name for that experience. It is sanctification." Then she took another shouting spell. Here was a sister who had walked obediently with her Lord in her justified experience and prayed her way through to holiness without ever having heard a definite sermon on holiness as a second work of grace. For fifteen years she walked in the light of holiness not knowing what to call it, but that night when she heard the message on sanctification, it was revealed to her that this was the grace

she had received fifteen years before. If this sister without any human help could keep the experience for so many years, surely anyone today, who hears the preaching of full salvation by God's anointed ministers, ought easily to obtain the experience and walk in its light without falling from grace.

Another important duty is to read the Word of God and meditate upon it daily. When the Holy Spirit takes up His abode in the heart, there comes not only the desire for the Word but delight in its truth. He comes as a Guide into truth. We must study to show ourselves workmen which needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15). This Scripture in a general sense may be applied to all the disciples of the Lord. If it was necessary in our justified experience to feed upon the Word of God, it is equally important that we meditate upon it in our sanctified experience. This is the only way in which we can develop into stalwart Christians. Through His Word, the Holy Spirit will show us things new and old, we will have fellowship with the Lord and be constantly led into deeper truths and richer pastures.

Next we suggest communion with the Lord in prayer as one of the essential things in retaining this grace. If we would maintain a victorious experience it is necessary that we take time to get alone with God in secret prayer, where we may enter the very "holy of holies"—the inner circle of God's choice ones, a life hid with Christ in God. It is necessary to enter into the closet and shut the door to the world with all its cares and burdens, in order to get close to the heart of God and enjoy sweet communion and fellowship with Him. Prayer does not mean that we are to do all the talking—if we share communion with Him we must give Him a chance to speak, and we must listen to His voice. We need to wait upon the Lord, as the Psalmist says, for divine guidance. God often has an important message for us and He cannot impart it until He has our undivided attention and we become quiet before Him.

Prayer includes a waiting upon the Lord in holy communion and fellowship, in order that we may know His will concerning our labors for Him. "Praying Hyde" who was a very devoted and humble missionary, would often spend hours in silence before God, allowing God to talk to Him. At one time a man of God visited him, and desired Hyde to pray for him. They knelt together and Hyde lifted his face heavenward and never uttered a word for fully five minutes, but his face began to shine with the glory of God, and in the tense silence Jesus seemed to draw so near that they were lifted into the very presence of God during the silent waiting before the Lord. The feeling became so intense that the very atmosphere became impregnated with the presence of God, and as "Praying Hyde" uttered the words, "Jesus! Jesus!" the glory of God filled the room. Undoubtedly this attitude of prayer is greatly lacking among the people of God. It is due to this neglect that many people fail to keep a definite experience. Prayer is the connecting link between the soul and the throne of God. When prayer ceases, the connection is broken and victory lost. The electric wires must not be grounded or shorted if the current is to flow freely and give the power of illumination. Beware lest there be some grounding or shorting in your prayer line that leads to the power house of heaven, for things will go wrong if the connection is broken.

Some time ago we were riding on a street car in St. Louis when suddenly there was an explosion with a loud noise and fire and smoke went all through the car which at once came to a full stop. Upon investigation it was found to have been caused by a shortage in the wiring. How often do we come in touch with people who at one time had a blessed experience and were in constant touch with heaven, but later the cares and burdens of this life crowded in upon them, the prayer life was gradually neglected and soon a shortage occurred. The enemy took advantage of the occasion, grounded the line and

soon all came to a standstill in their Christian experience. Should this be the case in your experience, do not delay a moment but hasten to repair the broken connection with the throne, by falling upon your knees in contrition of heart, and through prayer and faith in the atoning blood, re-establish your connection with God by a renewal of your consecration, and the divine power will again be released through your heart and life. While in evangelistic labors in the Northwest, an electrician told us of an experience the company for which he worked had just had. He said, "Suddenly one day a whole division of wires was put out of commission and all service and traffic stopped. After much investigation as to the cause of the trouble and the loss of a day's service to the company, the seat of the trouble was discovered. Many miles up the line in the mountains, two chicken hawks had perched themselves opposite each other on the wires and had gotten their heads close enough together to make a shortage through the wires and divert the current and stop the service. The hawks were removed and the lines functioned as usual. This illustrates the necessity of guarding against anything which will sever our connection with heaven. It will be better to shorten our prayers in public and lengthen them in private. This will greatly help us to keep the experience of holiness and enjoy constant victory in our lives.

Another matter of supreme importance yet often overlooked is that of simple, constant faith. "For we walk by faith, not by sight" (2 Cor. 5:7). As we are saved by faith, so also are we kept saved by faith. We are sanctified by faith upon complete consecration, and we are kept sanctified by faith and obedience. Satan knows that as long as we have an unbroken line of faith and prayer, we can reach the throne and he cannot rob us of our salvation, so he centers his attacks on our faith. His first avenue of approach is usually that of doubt. As he appeared to Adam and Eve in the garden, and

with his Satanic whisperings injected doubt as to what God had commanded, thereby leading to the fall and the wreck of the entire human race, so now he attacks every sanctified soul and by his whisperings seeks to wreck our faith. He will come with questioning thoughts, such as, "Are you sure you are now sanctified?" "You do not feel today like you did when you were first sanctified." "Do you not think that it was just excitement?" "You have no shout of victory as you did when you claimed to get the blessing." "You should not testify until you have the same feeling you had then and be sure you are sanctified." Again he will suggest that you can not live the experience where you now labor, and you should say nothing about it until you know for certain that you can keep it. These and many more whisperings of doubt he will pour into your mind and unless you are continually on your guard, he is sure to defeat you by grounding the faith line. Thank God we need not be defeated at this point for the Lord gives definite direction as to how to meet the enemy. We learn from His own experience during the forty days of temptation in the wilderness, that we should meet every temptation with "It is written" or "Get thee behind me, Satan." In the sixth chapter of Ephesians is this exhortation, "Put on the whole armour of God, that ye may be able to stand . . . taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Our safety lies in not parleying with the tempter, but in following the Lord's example and defeating him by throwing up the shield of faith and using the sword of the Spirit which is the Word of God. It is written, "The blood of Jesus Christ his Son cleanseth us from all sin." "There is therefore now no condemnation to them which are in Christ Jesus," and "This is the victory that overcometh the world, even our faith" (1 John 5:4). We dare not surrender to the enemy's injection of doubts. We must not waver, but trust God implicitly and walk by faith in perfect

obedience. The enemy will be defeated on every battle ground if we in faith present Jesus as the Captain of our salvation, for in Him we are more than conquerors.

Another valuable help in retaining this grace is that of testimony. Jesus himself places this responsibility upon all who are sanctified wholly. He says, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." And in Isaiah 43:10 we read, "Ye are my witnesses, saith the Lord." These scriptures bring before us the importance of Christian testimony in carrying on this great work of salvation. It is God's means of convincing the world that He is God and that Jesus Christ is His Son, and the Holy Ghost is the Sanctifier and abiding Comforter, dwelling in us and thereby enabling us to overcome the world. We are to be overcomers by the blood of the Lamb and the word of our testimony. There is wonderful power in a simple testimony when backed by a godly life. God lays particular emphasis upon definite, personal testimony, both in the Old and the New Testaments. "Ye are my witnesses." He has no other witnesses of the supernatural, transforming power of the gospel, than those He has redeemed from the powers of sin.

Dr. S. D. Gordon gives a very beautiful illustration that is very applicable here, in which he presents Jesus and Gabriel as walking the streets of gold in conversation with one another when Gabriel asked Jesus, "What plans have you made for carrying on the work of salvation in the earth?" Jesus answered, "I have left it in the hands of my disciples, and I am trusting them to carry on this great work." Gabriel replied, "But what if they fail you?" Jesus answered, "Gabriel, I have made no other plans, I am depending upon them." This visualized illustration reveals the fact that He has placed the great responsibility of proclaiming the gospel upon his true

followers. Therefore we who have found Jesus as our Savior have our part to perform in carrying to a lost and dying world the wonderful salvation through Jesus Christ. God wants definite testimony, which will have a definite influence and bring definite results. The enemy persuades many to compromise for fear of what opposers may say, and to become indefinite in their testimonies. It is not necessary for us to testify in the same words. Jesus wants variety and spontaneity, and it is profitable to use the different terms which the scriptures apply to this great work, such as "made perfect in love," "the baptism with the Holy Spirit," "pure in heart," "a clean heart," "holiness," "perfection," "saved to the uttermost," or "loving God with all the heart, soul, mind and strength." There are other expressions also such as "filled with all the fullness of God," "the blood cleanseth from all sin," "whiter than snow," "crucified with Christ," "hid with Christ in God," and many other like expressions. So there is no excuse for drifting into a formal way of testifying, but we should keep our testimonies fresh and full of inspiration. However, it will be necessary at all times to give clear and definite testimony to the experience God has given us. The devil hates no word so much as entire sanctification, for in the very meaning of the word lies the truth of the eradication of inbred sin, or the crucifixion of the "old man" which arouses his opposition. It is very necessary at times to give personal testimony, witnessing to the fact that the Holy Spirit just now applies the blood of Jesus and scripturally and definitely sanctifies the soul and fills it with perfect love. It is well to remember that the Lord wants definite witness to both works of grace, regeneration and entire sanctification. "Ye shall be witnesses unto me" (Acts 1:8). When I am sanctified in you before their eyes, they will believe that I am God (Ezek. 36:23). God through our lives and personal testimonies will convince

the world of His power to save, sanctify, and keep us in the victorious way.

Not only does He want to save us from all sin, but He also desires to make us conquerors in the trying experiences of life, and through the weaknesses and afflictions of the physical body. He has made provision for the healing of the body in the atonement. "And with his stripes are ye healed" (Isa. 53:5). "And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15). "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt" (Matt. 15:28). From these scriptures it may be plainly seen that there is healing for the body taught in the Word of God. However, it is not in the atonement in the same measure as salvation, which is the one great necessity if we would enter the kingdom of God. But when the healing of the body is desired for the glory of God, and the prayer of faith is offered in obedience to His commands, the sick and the afflicted can be healed today.

Another essential thing in retaining the experience of full salvation is to be about our Master's business. Paul in writing to Titus tells him the manner in which he should live in order to be ready for "the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" and He further admonishes that "they which have believed in God might be careful to maintain good works" (Titus 2:13, 14 and 3:8). Again in writing to the Romans he says, "Not slothful in business, fervent in spirit, serving the Lord." If a man is not zealous in temporal things he cannot succeed, neither can a man succeed in the Master's service unless he be zealous of good works. To be alert, and to seize every opportunity to say a good word or perform a kind deed for the Master, will be a great means of development in grace. Possibly you know some in your

town who are passing through severe trials, visit them, give them a few words of encouragement and point them to Jesus. Before leaving pour out your heart in prayer for them, invoking God's blessings upon them for their spiritual welfare, offer any assistance you may be able to render, thus leaving them encouraged and blest, and your own soul will be wonderfully strengthened and refreshed. A godly business man was accosted by an infidel, who ridiculed the idea of the existence of God, and asked him to show him where God was and then he would believe in Him. The business man calmly answered: "If you will go with me over the hill yonder this afternoon I will show you where God is." The infidel accepted the challenge and after the godly man had loaded several baskets of groceries, a sack of flour and other articles into his delivery wagon, they drove over the hill for a mile or more and stopped at a poor crippled widow's door, who was much in need of help. The good man rapped on the door and found a glad welcome, and after a few words of greetings, he begged to leave some things there for her which the Lord had laid on his heart that morning to bring. When the dear old saint saw that God had answered her prayer so speedily and abundantly, she began to weep for joy and kissing the man's hands who had helped God answer her prayer, she said, "This morning I ate the last crust of bread I had in the house and had no money to buy more. I told the Lord about it and asked Him to supply my needs as I was unable to do it and had no means to buy food. I told Him that I would trust Him to care for me in my helpless condition until He saw fit to call me home to heaven. And now to think that He has done it so quickly and bountifully causes me to weep for joy. Oh, I am so happy that I am serving such a loving heavenly Father who always cares for His children. I praise Him for all His goodness to me and I thank you for listening to God's call and helping Him to answer my prayer." They knelt down and had a blessed time in prayer,

thanking God, with tears of joy and shouts of praise they rose to go on their way. The godly business man said as they were returning, "My friend, did you see God there?" With tearful eyes he answered, "Yes, I saw God there and I also see my wicked heart as never before. That scene has spoiled my infidel arguments and I want to find your God." The good man had the opportunity of pointing him to Jesus Christ as his only Savior from all sin.

A sanctified sister was about her household duties, and while kneading the bread, the Holy Spirit whispered to her to go across the alley and talk to her neighbor about her soul. She hesitated and excused herself as being too busy just then and would do it later. Again the word rang in her ears and she understood it to be the Lord and promised to go as soon as the bread was in the pans. But in a few moments the voice again spoke to her with renewed emphasis, "Hasten over and speak to your neighbor about her soul." At once she dropped her work and hastened on the errand for God. Knocking on the kitchen door, she heard a trembling voice bidding her come in. She found the woman weeping and in deep distress of soul and said, "I see you are under a burden and the Lord has directed me to come and help you." "Oh, I am so glad that you came," she replied, "for my heart is so burdened because of my sins, and I have greatly desired that someone would come and help me find peace for my troubled soul." The sister then instructed her in the way of salvation through repentance and faith; they went to prayer, pouring out their hearts to God and soon she was beautifully converted. The sanctified sister went home rejoicing because she had obeyed the voice of God and had thereby been the means of helping another soul into the kingdom of God. When the burdens of life press in upon you, and the tempter comes to discourage and dishearten, "take your burden to the Lord and leave it there." Go and find some other hearts who are almost crushed beneath

the load, encourage them and point them to Jesus, then after a season of prayer, your own burden will have lifted, and your trials will seem small in comparison with those others are called upon to bear. Your own heart, too, will have been greatly blessed for the privilege you have had of helping some other struggling soul along the pathway of life.

In conclusion, we would say that a sanctified soul must be careful not to grieve the Holy Spirit. This is exceedingly important if the soul would have constant victory. The Apostle exhorts the Ephesians, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." We who have "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24) are now to go forth in obedience to the leadings of the Holy Spirit and not to grieve Him in any manner by our life and conversation. The Holy Spirit is grieved if we neglect communion and fellowship with Him. As we entertain friends who visit us in our homes, so the Holy Spirit desires to be entertained in the temple of our hearts. He may be grieved by our not yielding prompt obedience to His leading, for He has come to guide us into all truth. The Holy Spirit is grieved if we fail to mind the checks He gives us when we are about to make a mistake in our judgment concerning the things which we plan to do. He wants to be our Paraclete, or abiding Comforter, to dwell within us and help us to live in a victorious manner. Therefore, "neglect not the gift that is in thee" (1 Tim. 4:14). We would not treat a friend disrespectfully in our home, but make every effort to properly entertain him in such a way that he would feel welcome. If we give such thought to entertaining our friends, how much more ought we to make our heavenly guest welcome and even in the midst of the pressing duties of life give Him such attention that He will be delighted to remain with us. If we but obey His voice He will guide us through the dangerous places and give us constant rest.

We are all beset with human frailties. The fall of the first pair and the sins of generations have weakened our mental powers, and as a result we do not discern our duty clearly and make many mistakes in judgment even though our hearts are right toward God. These mistakes will often bring sorrow to those about us, and we should always keep a tender conscience and willingly and gladly acknowledge our mistakes and make amends whenever possible. James writes, "Confess your faults one to another and pray one for another." This refers to our human faults and frailties, and not willful transgression which would bring us under condemnation. As the Holy Spirit brings to our minds our faults and shortcomings, we should gladly and humbly acknowledge them, make matters right as far as possible, and we shall maintain blessed fellowship with our abiding Comforter.

We sometimes feel that parents make a grave mistake at this point in dealing with their children. Children generally need a firm hand and proper correction, even punishment if necessary, to teach them submission and obedience. Solomon says, "He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes." We make the sad discovery on every hand that there is a lack of attention given to this injunction of the Word. We need not correct children in a harsh spirit, but with love and in tears and prayers. The smallest child will soon discover the spirit in which the correction is given. He will resent a wrong spirit, but if administered in true love, he will become submissive and obedient. Parents should also quickly acknowledge it to their children, if they have in anywise spoken harshly or corrected them in a wrong spirit. This will not only keep the confidence of the children, but will increase it, and will create in their hearts a desire to be saved and follow Jesus as father and mother are following Him.

Again, the Holy Spirit may be grieved when one yields to

the subtle temptation of self-exaltation. This is a dangerous temptation, and if not watchful and prayerful, there may be a desire for undue recognition, public attention, or praise for one's abilities and labors which will hinder the spiritual life. If one yields to this temptation, it is not long until all plans will have an undercurrent of selfish interests instead of humbly seeking the glory of God. Seeking praise, publicity and selfish interests will wreck otherwise good and useful people. While writing these lines we recall a number of persons of our acquaintance who have made shipwreck of their life's work on the shallow shoals of self-seeking along the line of popularity. We all need to beware of this subtle temptation of the enemy. May God forbid that any of us should get our eyes off of Jesus and seek worldly ambition, honor or fame and thus make shipwreck of our faith. Jesus urges all to "seek first the kingdom of God," "watch and pray" and "look unto Jesus as the author and finisher of our faith." The Lord knew the great danger that confronts many along this line.

The Holy Spirit will direct us also in regard to impressions. There are many who are prone to follow every impression as being from the Lord. This is not safe and may lead to serious injury to ourselves and to others. There are impressions from above—from the Lord, and there are impressions from below—from Satan. There is need therefore for carefulness in regard to impressions. John exhorts, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." He tells us also how we may know the spirits, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God" (1 John 4:1-3). In the first epistle to the Thessalonians Paul tells us to "prove all things and hold fast that which is good." It is not safe to follow impressions unless they are in accord with

God's Word, sound reason, a sense of rightness, God's providential dealings with man, and our own experience of salvation and sanctification. We must not swerve to the left or the right but try the spirits and hold fast to that which is good. The Spirit will help us in this matter of impressions if we keep obedient and humble before Him.

It is well also to ask ourselves what good will result from following an impression, whether or not it would build up the kingdom or bring glory to God. Or, would it simply satisfy a selfish desire for recognition. There is before our minds at this writing a sad instance of an individual who continually causes trouble in the church by insisting that God has impressed her that she should be a leader. During a meeting which we held in that place, God helped us in a measure to surmount the difficulties caused by this impressionist and gave us some degree of victory. The impressionist withheld her support until God began to bless and the tide of salvation came in, then she felt impressed to float in on the tide without repentance or confession and tried by her testimonies to regain her place in the church and the confidence of the people. But soon she was again seeking place and authority. By following impressions which were not of the Lord, she caused serious trouble in the church and brought grief to the saints of God. Such people can often do more injury in a short time than the pastor can repair in years of service. May every sanctified soul heed the admonition to try the spirits.

CHAPTER VII

HIS GLORY OUR DEFENSE, OUR PRESENT AND FINAL VICTORY

As those who have opened wide our heart's door to the incoming of the Holy Spirit, our abiding Guest, it behooves us to walk softly and obediently before Him, keeping unbroken that hallowed communion and blessed fellowship of the Comforter. His glory upon us is our sure defense (Isa. 4:5). Let us not grieve Him who has cleansed and sanctified the temple and who abides with us that he may make us conquering soldiers of the cross. The prophet Ezekiel tells us how to be overcomers. He says, "I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." His Spirit within us is the power by which we are enabled to live holy lives. To lose Him is to fail, and there is nothing quite so sad as to see "Ichabod" written over the portals of a church or on the countenance of an individual, "the glory has departed." We should refuse to go anywhere that we cannot take Jesus with us, or do anything that would displease Him and grieve the Spirit out of our lives. Thank God, we can keep looking unto Jesus and refuse to turn aside from the narrow way. We can walk humbly and obediently with Him and His promise will be verified to us, "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."

A life completely surrendered and unreservedly abandoned to Him will by His presence make us more than conquerors—meek, humble, happy, satisfied, fearless, stalwart, powerful and victorious saints of God; filled with His fullness, with perfect love toward God and all men, scattering sunshine along our

earthly pathway, and in the end receiving commendation of the Master, "Well done, good and faithful servant, enter thou into the joys of thy Lord." We will receive an abundant entrance into our eternal inheritance, the heavenly city, the new Jerusalem, the HOME OF THE SAINTS OF GOD. Glory and praise and honor be to God the Father, God the Son, and God the Holy Ghost, our Savior, Sanctifier and Keeper forever.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

SOME DIFFERENCES BETWEEN THE EXPERIENCES OF REGENERATION AND SANCTIFICATION

In order to help clarify the minds of those who may not have been able to distinguish between the two works of grace we conclude this volume with the following statements, which we have gleaned from God's Word and various sources and writers.

IN REGENERATION:

Our sins, transgressions, are forgiven.

One is justified freely.

There is life.

There is love.

There is joy, intermittent joy.

There is the blessing of forgiveness.

There is rest from labors (Matt. 11:28).

The Spirit dwells with you.

Gives us the right to heaven.

The Spirit bears witness to the transformation in the heart (Rom. 8:16).

We are a conqueror.

He makes us a "branch in me that beareth fruit."

The "new man" is put on.

IN SANCTIFICATION:

The sinful, polluted nature, inherited depravity, is cleansed, purged (out).

One is sanctified wholly.

There is life more abundant.

There is perfect love, which casteth out fear (1 John 2:3).

There is the fullness of joy, abiding joy.

There is the fullness of the blessing of Christ (Rom. 15:29).

There is the rest of the soul (Matt. 11:29).

The Spirit shall be in you (John 14:17).

Gives us the fitness for heaven.

The Spirit baptizes, sanctifies the believer and also bears witness (Heb. 10:15).

We are more than a conqueror (Rom. 8:37).

"He purgeth it," the branch, that it may bring forth more fruit (John 15:2).

The "old man" is put off with his deeds.

"Ye are yet carnal," but babes in Christ.

We are taken out of the world, so we are no more of the world.

We have peace with God.

There is the birth of the Spirit, which results in pardon.

The sinner is saved from actual transgressions.

The power of sin is broken, subdued.

Inbred sin is repressed.

The carnal mind is suppressed.

The "old man" is kept under.

He brings us out of the Egypt of sin.

There is effected a cure for the outward eruptions of actual sins.

There is the foundation of the Christian life.

There is pardon as a judicial act.

Is obtained by repentance, surrender and faith.

We are delivered from a guilty conscience and condemnation.

We are adopted into the kingdom and made children of God.

Is conditioned on confession of sins (1 John 1:9).

Sin is dealt with as an act—sins committed.

There is submission to Christ.

"And hath nothing in me" (John 14:30).

The world is taken out of us, evil tempers, worldly desires and ambitions.

We have the peace of God.

There is the baptism of the Spirit, which results in purity.

The believer is cleansed from carnality.

The sin principle is eradicated.

Inbred sin is removed.

The carnal mind is expressed.

The "old man" is cast out.

He brings us into the Canaan of perfect love.

There is effected a "double cure" for sin's inward leprosy.

There is the divine superstructure, therefore the first must always precede the second.

There is cleansing as a priestly function.

Is obtained by consecration, obedience and faith.

We are delivered from carnality, unholy tempers and abnormal appetites.

We are cleansed and anointed, making us priests and kings unto God.

Is conditioned on walking in the light (1 John 1:7).

Sin is dealt with as a principle—the result of the fall.

Christ is crowned in our hearts without a rival.

We are born from above—the birth of the Spirit.

We are restored to the favor of God, which we had lost through our own disobedience.

There is the impartation of the spiritual nature bringing us into possession of eternal life.

There is the freedom from outward sins and condemnation.

We are justified before God. And justification is, "The forensic, judicial or gracious act of God by which the sinner is declared righteous or justly free from the obligations to penalty and fully restored to divine favor."—Standard Dictionary.

We are baptized from above—the baptism of the Spirit. As a regenerate believer we receive our personal Pentecost.

We are restored to holiness, the moral likeness of God, which we had lost through Adam's fall.

There is the crucifixion of the carnal nature, making us dead indeed unto sin.

We are made "free indeed"—gives us the deed to our freedom "with all the mortgages paid off." **Free-**dom from fear, doubt and pride.

We are sanctified, cleansed from carnal pollution. And sanctification defined is, "To make holy, rendered sacred or morally or spiritually pure, cleansed from sin. Specifically in theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life."—Standard Dictionary.

BIBLE HEROES OF THE VICTORIOUS LIFE

Enoch walked with God—and God took him.....	Gen. 5:24
Noah was perfect in his generation and walked with God.....	Gen. 6:9
Abraham believed God, staggered not and was called a friend of God	Gen. 15:1-7; Rom. 4:3, 20
Joseph with no Bible record of a stain on his character.....	
.....	Gen. 39:23; 45:5; 50:20
Moses the deliverer of God's people from Egypt.....	
.....	Exod. 3:1-15; 33:11, 14, 18; Deut. 33:25, 27
Joshua the conqueror of Canaan.....	Josh. 1:1-11; 5:12-15
Esther the victorious queen and saviour of her people.....	Esther 4:16
Hezekiah walked in truth and with a perfect heart.....	Isa. 38:3
David a man after God's own heart.....	1 Sam. 13:14; Acts 13:22
Daniel victorious in the lion's den.....	Dan. 1:8; 6:10
Three Hebrews came through the furnace without the smell of fire	Dan. 3:16-18, 25
Isaiah's vision, purging, anointing and readiness to go.....	Isa. 6:1-8
John the Baptist the forerunner and way preparer of Jesus....	
.....	Luke 1:15; 7:27
The victorious faith of the Canaanitish woman.....	Matt. 15:28
Mary concerned about the one thing needful.....	Luke 10:42
Stephen victorious in persecution and death.....	Acts 6:5; 7:55-60
Peter kept by the power of God to an incorruptible inheritance..	
.....	1 Peter 1:3-7
Paul the conqueror and victor over every conflict.....	
.....	Rom. 8:37; 2 Tim. 4:6-8
John the beloved, faithful and victorious unto death.....	
.....	1 John 1:7, 3:8; Rev. 2:10, 21:1-7

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